University of Mysore

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OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1942

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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR 1941-42.

PART I—ADMINISTRATIVE.

Staff.

Dr. M. H. Krishna, M.A , D LIT. (Lond.), continued as Director of Archæological Researches in addition to his duties as Professor of History in the University Mr R. Rama Rao, B A , Assistant to the Director, went on leave for one month and 18 days During this period Mr. L. Narasimhachar, M.A , Technical Assistant, acted as Assistant to the Director and Mr R Chakravarti as Technical Assistant

The place of Architectural Assistant remained vacant this year also; proposals to fill up the post are, however, before Government.

Mr. S. Krishnaswamy Sastry, the senior Pandit of the Department, passed away on 26th February 1942. He had served in the department for 15 years. In his place Mr. M. Hanumantha Rao, M.A , has been appointed as Pandit on probation for one year

Tours: Exploration.

In connection with the study and inspection of the ancient monuments and sites in the State and for the collection of inscriptions, tours were undertaken in parts of the Mysore, Hassan, Bangalore and Chitaldrug districts by the Director and in parts of the Mysore, Hassan, Kadur, Shimoga and Chitaldrug districts by the Technical Assistant The Assistant to the Director toured in the Shimoga and Chitaldrug districts for the collection of inscriptions. For comparing with the originals and collecting the estampages of the Tamil and other inscriptions in connection with the printing of the supplementary volumes of the Epigraphia Carnatica for the Bangalore, Tumkur and Kolar districts, tours were undertaken by Mr R Chakravarti and the Tamil Pandit Mr Balasubrahmanyam, B.A , who was appointed temporarily for a period of six months from 1st September 1941

Interesting sculptures, some of them important iconographically, were discovered during the year at Pālya in the Hāssan taluk, Hiremagalūr in the Chikmagalūr taluk, and Bramhasamudra in the Kadur taluk. The earliest monuments studied

Numismatics. Twenty coins were acquired for the office Museum (For their details please see part IV of the Report). The Sātavāhana coins discovered at the Chandravalli excavations were further studied A draft catalogue has been prepared and is being revised for publication. Several coins received from private parties were examined and returned

Manuscripts. Two interesting manuscripts obtained for study are the "Kodagu dēśada janangala charitre" and the "History of the Kalale chiefs who were Dalvoys at the Mysore Royal Court." The latter is reviewed in part V of the present Report

Museum The acquisition of some coins has already been mentioned About 66 ornamental metallic objects discovered during the year in the roof of the Prasanna Sōmēsvara temple at Sōmpura were obtained for display in the Office Museum

Library. About 36 new books were added to the Office Library.

Exhibition In connection with the Mysore Session of the Indian Historical Records Commission, an exhibition of manuscripts, etc, was arranged at the Jaganmohan Palace, Mysore The exhibition was well attended by visitors and the exhibits were much appreciated The Director was the Local Secretary of the Records Commission and almost all the members of the staff worked in various capacities for the success of the session

Publications. The Annual Report for 1940 was published and that for 1941 printed and submitted The work of publishing the supplementary volumes to the Epigraphia Carnatica of Bangalore, Tumkūr and Kōlār was pushed through The texts and transliterations of the inscriptions in Shimoga and Kōlār were copied and sent to the press. Thus the texts and transliterations of all the inscriptions in the supplementary volumes have been either sent to the press or have been printed.

Volumes II, III and IV of the work on Architecture in Mysore which have already been written out are being made ready for the press The Chandravalli excavation monograph work was also taken on hand The antiquities were arranged according to dates and levels, and the catalogues were checked and prepared for publication A catalogue of the coins has also been prepared and is being revised for publication

Finances The receipts and expenditure of the Department under the budget heads amounted to Rs. 17,853-3-3 and Rs 17,853-3-3 respectively A sum of Rs 267-10-0 was realised by the sale of the departmental publications and photographs during the year

The success of the work of the Department was rendered possible by the sincere co-operation of the members of the office staff.

during the year belong to about the 10th century A.D. At Āsandi in the Kadūr district vigorously sculptured railings reminding us of Badami and Ellora work were discovered. These railings belong in all probability to circa 900 A.D. In the village of Garji in the Kadūr taluk there is a small Īśvara temple containing in its navaranga several pillars whose bases are carved with minutely worked but modestly ornamented figures of gods in the Chōla style like those met with at Haḷe-Ālūr in the Chāmarājanagar taluk.

Tour: Excavation

Excavation work was conducted during the year at Brahmagiri near Siddāpūr in the Molakālmuru taluk. The results have been very encouraging and confirm the conclusions arrived at during the previous excavations on the site. A noteworthy feature of this year's excavation at the place is that three coins—one of the Bijapur days, another of the Chālukya period and the third of about the early Sātavāhana period—were discovered during the course of digging. The discovery of the early Śātavāhana coin particularly is interesting since, in Brahmagiri, no coins had been found so far while digging. All the three coins help us in dating the levels and the antiquities. The work carried out this year may be said to be complete so far as it goes since we have been able to reach in one excavation virgin soil at a depth of sixteen feet below the surface. More information regarding the evolution of pottery and the neolithic and microlithic periods has been collected and more than 3,000 antiquities were unearthed and brought over to Mysore for study.

Conservation.

Notes of periodical inspection of the ancient monuments carried out during the year were submitted. In connection with the conservation of the Gōmata colossus at Sravanabelgola the Special Committee met and experiments are being conducted. Estimates for repairs to the several ancient monuments in the State were, as usual, scrutinised and returned either with countersignature or for revision from time to time.

A statue of His late Highness Sri Krishnaraja Wadiyar IV is now being prepared at the Chamarajendra Technical Institute, Mysore, for being installed at the Chennakēsava temple, at Bēlūr.

Epigraphy

About a hundred inscriptions were collected during the year. Of these, four are copper plate records and the rest lithic ones. Among the copper plate records, three are of the Ganga period. Of the stone records, the earliest in date is an inscription of the time of the Rāshtrakūta king Gōvinda Prabhūtavarsha. On the 'Yūpastambha' at Hiremagalūr an inscription of about the 10th century A.D. was discovered.

In connection with the Bangalore Supplement to the Epigraphia Carnatica, the texts of the Tamil inscriptions were compared, copied and forwarded to the press for being set in type.

PART II—CONSERVATION.

MYSORE DISTRICT.

Somanathapur.

PAÑCHALINGĒŚVARA TEMPLE

1 Only three of the original five towers of the temple are remaining at present Even these are in a dilapidated condition Unless steps are taken early to conserve them, they may collapse before long They are intact on the west side; but on the east side they need general repairs, suitable stone props being given at necessary places to hold in position such of the stones as are in danger of coming down The outer faces on the east side of the towers should then be plastered over so as to match the greyish granite out of which the temple is built. The facades should be ornamented like the rest of the towers and the design in this respect may be obtained from the Government Architect

2 The brick superstructures above the long mantapa may be removed and a new water-proof light concrete roof may be constructed

3 The broken beams of the mantapa may be held in position by giving stone props shaped like the other pillars in the mantapa

4 The flooring of the mantapa may be made even with the level of the stone of the ankanas in front of the shrines and a cement flooring coloured to match granite stone may be provided

5 The inscription stone may be set up in an upright position in the south-east corner of the temple Perhaps it may be possible to discover its base by a little excavation in the spot where the inscription stone is lying.

6 The platform around the building may be levelled, its stone revetment and steps reset and the whole thing covered over with cement concrete as in the mantapa

7 The five linga pedestals may be set up in their original places.

8 Size stone should be avoided as far as possible, during the renovation of the temple. It is desirable that only the original blocks should be used.

KĒŚAVA TEMPLE.

(I CLASS).

This temple was last inspected by the Director in 1932 and a conservation report was submitted. Subsequently rumour reached the Archæological Department that conservation work in the temple had been undertaken by the Public Works Department. The Director of Archæological Researches wrote to the Executive

Engineer asking for full information about the renovation of this temple, if any. The Executive Engineer replied that no such renovation was being done

The temple was inspected by the Director on 15-7-1941 and it was learnt that renovation work has been going on for more than three years since which time a number of stone and brick masons have been employed permanently for carrying on renovation, the employees at present being Siddiah, stone mason, Chinnasami, cement mason, and Raju, his boy

A fundamental point noted in this connection is that these works appear to be carried out without any knowledge of the Archæological Department or any intimation thereto Government Order No D. 12944-57/Uni 25-29-4, dated the 22nd May 1930, requires that the approval and countersignature of the Archæological Department are necessary for any repairs to be done for any building mentioned in the list of Ancient Monuments The Sōmanāthapur temple is a First Class Monument and one of the most important architectural buildings in the State It is not clear under what circumstances the estimate for its repairs was approved without the Archæological Department being consulted in the matter

As for the work that is actually being done, a part of it is acceptable to the Archæological Department The white cement used for pointing the floor of the quadrangle is being substituted by coloured cement Wherever pointing is done it should not be visible or prominent. The sculptures inside and outside the temple are being cleaned of their soot coating. A rest-house for visitors is being constructed outside the north-west corner of the temple These items are welcome.

But there are some other items of work which are archæologically unsound. In the sculptured friezes of the temple the damaged and worn out portions have been removed by cutting them out Imitation sculptures made by untrained modern stone masons are being introduced in the cut out places This has often been called by scientific conservators archæological forgery This should be practised to an exceedingly limited extent to prevent danger to a building But when sculptures carved by people who do not know the elements of that art and who cannot differentiate between the forehead of an elephant and that of a mouse are accepted for insertion into an ancient building, the world of archæologists would condemn the action taken

The inner flooring of the temple had a little unevenness which is now attempted to be removed by a chiselling process which appears to be glaringly modern and absolutely out of place in the floor of the old temple

Something worse has been done about the sculptured images The sculptured images of gods which had been kept around the temple have been removed to new places and repaired in awful ways. Two of these have now been set up as dvārapālas for the new doorway with their damaged faces newly lifted and provided with platyrrhine noses, and holding symbols whose claims to their places are highly doubtful

The chiselled slabs of the hall may be roughly planed so as not to appear jarringly as they do now, they should not be polished

The supply of electric lighting to the temple may be hastened

For the main cell, the Kēśava image of the Tumbadēvanahalli coffee estate near Arehalli of Bēlūr taluk may be brought and installed for worship and the temple may be thrown open to all classes of worshippers

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HASSAN DISTRICT.

Palya

JANĀRDANA TEMPLE

Since the main image of the temple is peculiar and goes back to about the 11th century A D, the monument may be preserved under class III The temple is reported to have a sum of Rs 4,000 at its credit in the shape of State Loan bonds Some minor repairs may be caused to be effected, particularly regarding the roof and flooring of the temple. The garbhagriha and some of the prākāra shrines are said to be leaky The vegetation growing on the walls, the roof and in the surroundings may be cleared The steps against the north wall of the temple may be removed so that the wall details may be opened to view The ventilators in the central ankana of the temple require wire-netting The shrine against the south outer wall of the navaranga may be removed since it does not belong to the original structure and is ugly

Hirekadalur

CHENNAKĒŚAVA TEMPLE

This is an ornate structure of the Hoysala period containing several finely carved architectural members But it is very much dilapidated and cannot perhaps be repaired without very heavy cost The surroundings are in a bad state owing to misuse by the villagers The carved stones and pillars may, if necessary, be utilised elsewhere or preserved in a safe place The Kēsava image which is at present lying in the navaranga of the Īśvara temple may be removed to a place of worship or preserved without damage in a museum

Hariharapura

HARIHARA TEMPLE

The images of all the three cells of the temple are now missing It is reported that at least two of them were shipped to Denmark long ago. In the northern niche

In the main garbhagriha, in the place of the lost Kēśava image, an entirely different form of Vishnu has been installed. Worst of all is an attempt to repair the broken flute of the Vēnugōpāla image A new piece has been mounted by smearing cement on the lower part of the beautiful face of Vēnugōpāla which is one of the finest pieces of sculpture in the Mysore State Cultured visitors from distant lands who have seen these renovations could not help feeling that the Mysore authorities have been permitting repairs of a most unarchæological character

At a short distance around the temple a new source of danger has been observed The maidan inside the fort, which had been partly under dry cultivation and partly a meadow, has been during the last four or five years converted into wet land and the water is no doubt percolating underneath the temple This may be expected in course of time to soften the whole ground on which the temple stands and to lead to its collapse ultimately Its dire effects are already to be seen in the damage that can easily be observed in the outer prākāra wall of the temple, particularly on the north side Wet cultivation in the fort area should be immediately stopped and, as soon as possible, this area should be converted into an open meadow from which rain water would be naturally drained off

The Kēsava temple at Sōmanāthapur is a First Class Ancient Monument and deserves to be conserved and kept up in a very good condition.

The temple was again inspected on 24-3-1942. No subsequent communication in reply to the conservation note of the Director submitted during July 1941, was received from the P.W D. Thus the monument was reinspected. The Director was glad to note that the work of tampering with the sculptures has been stopped, though the ugly cuttings made in the sculptured friezes are yet remaining. But since then all work has been stopped except that of completing the T.B. The following pieces of work may be taken up and continued to completion —

1. Substituting the white cement pointing of the courtyard with coloured material.

2 The completion of the T B and the construction of the kitchen, etc, block

3 Mortar grouting the cracks in the outer walls all round and pointing

4. Preventing the leakages in the roofs

The worst piece of work done since the last inspection has been the removal of the flute of Vēnugōpāla in doing which his beautifully rounded chin has been chiselled away by untrained hands. The figure should not be touched any more without guidance from the Archæological Department The latter should supervise the proper treatment of the figure

The cultivation of the lands inside the fort should be stopped at once, otherwise the temple may collapse in course of time.

of the navaranga was enshrined a beautiful image of Lakshmī-Narasimha As it was mutilated, the villagers have removed it to about a furlong away to the east of the temple The image is now lying uncared for under a tree It is fully deserving of preservation in a museum For the time being, it may be preserved in the navaranga of the temple

The temple itself is almost intact and requires only some minor repairs. The vegetation growing above the structure may be cleared. The walls and ceilings require mortar pointing at several places The flooring may be made even The surroundings require to be kept neat and tidy, cultivation of the land in the immediate vicinity being prohibited

Heragu

KĪRTINĀRĀYANA TEMPLE

(II Class)

This temple has been recently renovated and a compound wall is being constructed The institution has about Rs 400 at its credit, which may well be utilised for repairing the porch

Mudigere

YŌGA-NARASIMHA TEMPLE

(Proposed for inclusion in the second class)

Though the temple is intact, it requires some minor repairs The plants and trees growing near the outer walls should all be cut down and the circumambulatory passage cleaned of its dirt Whitewashing in any part of the temple should be forbidden and the thick coat of chunam on the walls, etc , should be slowly and carefully scraped off without damaging the stone

Koravangala

BŪCHĒŚVARA (I Class) AND OTHER TEMPLES.

The improvements suggested in respect of the Būchēśvara and other temples in the Mysore Archæological Report for 1933, have not yet been carried out The suggested improvements are as follows —

1. The houses on the south of the Būchēśvara temple should be acquired and the compound extended, with a gateway from the east or south-east leading directly from the road
2. The railing stones of the temple which are lying about near the tank and elsewhere may be restored to their original position.

3 The village panchayet may be encouraged to lay out a park in the grounds between the Būchēsvara and the Nāgēśvara temples to the east of the tank and the cart-track connecting with the high road may be improved and made useful for cars
4. The pond to the north-east of the Gōvindēśvara temple which appears to be the only source for the supply of drinking water to the village, may be rebuilt with the old stones lying about
5 The sculptured pieces thrown about in various parts of the village may be collected and stored in the compound of the Būchēśvara temple.

Anugavalli

RĀMA TEMPLE

This temple is sufficiently intact and not archæologically important, though old. It would be enough if the villagers are encouraged to maintain the institution in its present state

Honnavara.

KĒŚAVA TEMPLE

(III Class).

This is an ancient monument of the third class, having some beautiful ceilings and figure sculptures. Though it is intact, it appears to be of late neglected so that vegetation has been growing on it in several places The southern walls seem to be out of plumb here and there and require to be examined early and reset It is said that the ceiling of the garbhagriha is leaky in one or two places The leaky portions require to be properly pointed with mortar The garbhagriha doorway which is a well-carved piece should be cleaned of its thick coat of chunam slowly and carefully The stones of the walls require mortar-pointing here and there

Adagur

TEMPLES NEAR THE TANK OF THE VILLAGE

It is impossible to conserve these temples without very heavy cost, since they are much dilapidated The surrounding jungle growth may, however, be cut down and the temples preserved from further destruction

LAKSHMĪNĀRĀYANA TEMPLE

The temple is sufficiently intact but requires to be made neat and tidy so far as its surroundings are concerned. At the time of inspection the circumambulatory passage outside had been overgrown with vegetation. The passage requires to be

made even and cement-pointed. A compound wall may perhaps be constructed when funds permit and the surrounding ground may be levelled properly.

Gonisomenahalli

SIVA TEMPLE

The Siva temple at this village is a small structure of no architectural merit. But inside its navaranga there are three exquisitely carved images which deserve to be protected. For the sake of these images it is recommended that the villagers may be encouraged to preserve the temple by executing some minor repairs. Some slabs of the walls which are out of plumb may be reset and the roof made water-proof. The flooring requires to be made even. A wooden door for the navaranga seems to be necessary. The archak may be encouraged to take care of the images.

Halebid

VĪRABHADRA TEMPLE

(II Class)

Though the Vīrabhadra temple is intact, its surroundings need to be cleared of vegetation and made neat and tidy. On the roof of the mukhamantapa a *pipul* plant is growing. It should be cut down immediately. The outer walls seem to be bulging outwards in one or two places on the south and north. They may be examined. The pond immediately to the south-east of the temple may either be railed off for protection or, better still, filled up since it is not serving any useful purpose. The wall sculptures are being damaged by mischief-mongers. They may be prevented from doing so by the setting up of an Ancient Monument board. The ground around the basement of the temple may be excavated so that the basement details may be opened to view.

Other Monuments

It is of course necessary to reserve the palace site for future excavation by the department. But in the meanwhile it is desirable to include the site in the list of Ancient Monuments. It may be declared 'Protected' and put under Class III.

A few yards from the T B there are five mounds which mark the sites of five ornate structures of the Hoysala period. From the details of the basement friezes depicting mythological stories, etc., and the exquisitely carved sculptures representing Lakshminārāyana and other gods, it is gathered that the temples, though small in size, were yet as beautiful as the Kēdārēsvara and Hoysalēsvara temples at the place. It seems desirable that these sculptures and friezes should be preserved and no longer be allowed to be neglected and mutilated.

(1) It is therefore suggested that the mounds may be included in the list of protected Ancient Monuments of Class III and, by degrees, be cleared so that the friezes may be laid bare to view

(2) The sculptures may be set up within the area in an upright position.

(3) The vegetation around may be cut down and the premises made neat and tidy.

(4) If possible, the entire group of these temples may be enclosed in a compound which may be secured by a lockable gateway

(5) An approach road from the T B may also be made since the spot is very near the T.B.

For the time being, it may not be possible to find funds for all these items The work may be spread over a few years and each year one of the mounds may be cleared and the sculptures, etc, preserved The cost on this account may not come to more than Rs 300 for each mound But it is very necessary that an Archæological officer should be present during the execution of the work

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KADUR DISTRICT.

Hiremagalur

KŌDANDA-RĀMA TEMPLE.

The Kōdandarāma temple is a major Muzrai institution and is well kept But the outer walls of the garbhagriha and sukhanāsi are a little out of plumb in a few places On the west just below the eaves a crack has sprung up owing perhaps to the heavy weight above It may be considered if the weight cannot be lessened The joints of the wall slabs require mortar pointing. There are two rooms on either side of the sukhanāsi inside the temple To let in more light, the ceiling may be opened and ventilators provided Immediate attention is however necessary in the case of the west outer wall of the garbhagriha since it is in danger of collapsing. The roof of the rangamantapa is reported to be leaky in several places. This may be looked into.

Brahmasamudra

NĀRĀYANA TEMPLE.

The Nārāyana temple at Brahmasamudra is intact But of late it is much neglected and the surroundings require to be made neat and tidy The dvārapāla figures in front of a house to the south of the village deserve to be preserved in a museum.

Tangali

ĪŚVARA TEMPLE.

The Īsvara temple is the oldest monument in the village and hails from about the 12th century Though it is not an ornate structure, the villagers may be encouraged to effect some minor repairs to the temple The leaky portions of the roof may be caused to be repaired and the surroundings of the temple cleared of debris and vegetation

Macheri

YŌGĀ-NARASIMHA TEMPLE

In such an insignificant place as Macheri which consists of just seven or eight houses there exists an architectural monument, that is the Yōgā-Narasimha temple, which is about a thousand years old and as such worthy of preservation from further destruction The original structure consisting of the garbhagriha and its front mantapa is however intact, though the outer walls of the garbhagriha have disappeared. These outer walls may be rebuilt and worship restored, if possible, since the main image of Narasimha is well preserved excepting only for a small cut in the left hand which may be filled up with suitably coloured wax The front kaisāle which is beyond repairs may be dismantled and the front mukhamantapa opened out. The flooring of the mantapa and garbhagriha may also be improved.

Yellambalasi

KĒSAVA TEMPLE

Since the sculptures inside this temple are all good works of art and since the temple is a muzrai institution, some initial repairs may be effected Some of the collapsed and out-of-plumb slabs of the walls require to be reset. General repairs seem necessary in the case of the ceilings and surroundings of the temple.

Garji

ĪŚVARA TEMPLE.

An extra-ordinary interest attaches to the relievo sculptures on the navaranga pillars of the temple In their general features the sculptures resemble those at Hale-Ālūr in the Chāmarājanagar taluk of the Mysore district and may well be attributed to the Chōla times typologically. It is therefore recommended that the temple may be included in class III of the conservation list and the villagers may be encouraged to put up a compound wall Whitewashing in the interior of the temple should be strictly forbidden and the existing coating of chunam

on the walls and pillars should be slowly and carefully scraped off without damage to the stones.

Yagati.

VĪRANĀRĀYANA TEMPLE

The villagers are keen on the repairs of the Vīranārāyana temple which hails from about the 14th century A D With the co-operation of the villagers and some contribution from them, it might be possible to restore the temple and preserve it from further destruction The slabs of the outer walls are out of plumb in many places and the roof is leaky throughout the navaranga These require immediate attention

Mudigere

ĪŚVARA TEMPLE

The image of Bhairava in this temple is a good Hoysala piece. Since, however, it is mutilated, it is not being worshipped Perhaps in due course it may be removed to a museum Cooking inside the temple should strictly be forbidden. At the time of inspection the premises had been occupied by a barber who was using the navaranga of the temple as his kitchen and dwelling place

The temple is worthy of being declared as a muzrai institution and being restored, as far as possible, for the sake of the well-carved sculptures inside it

Asandi

GANGĒŚVARA AND BRAHMĒŚVARA TEMPLES

These temples are structures of the twelfth century having graceful appearance and are almost intact. A few minor repairs to the outer walls here and there and coloured mortar-pointing in a few places in the roof is all that is necessary for the time being.

VĪRABHADRA TEMPLE

This temple is a good monument deserving of preservation in the second class. The railings in front of the porch of the temple are unique specimens in the Mysore State assignable to *circa* 900 A D They should at all costs be protected from damage The temple itself is intact, but there is so much of white-washing on the outer walls and inside the temple that all sculptural details have become quite hidden The thick coat of chunam should slowly and carefully be scraped off without damage to the stones

Amritapura

AMRITĒSVARA TEMPLE

(First Class)

The Amritēśvara temple at Amritāpura is a first class ancient monument. Several conservation proposals have been made in the past by the department, but none of them has been given effect to. Owing to the extraordinary interest attached to the ceilings and wall details of the temple, it is highly desirable that early steps should be taken to conserve the monument properly.

The slabs of the eaves of the mukhamantapa have collapsed in a few places and ugly props have been given at the corners to support the eaves. The fallen slabs may be replaced and the eaves generally repaired so as to do away with the props, if possible. It is reported that in a few places in the garbhagriha, sukhanāsi and the navaranga the roof is leaky. Some of the beams of the mukhamantapa have developed cracks; they may be held in position by suitable means. The introduction of 'L' shaped iron bands may be considered. The tower above the garbhagriha has developed a wide crack near the kalaśa. It may be examined and pointed with mortar suitably coloured. The sculptural details of the tower are covered by plaster which may be slowly and carefully removed without damage to the stone. A store room may be provided in the temple premises for storing the things belonging to the temple. At present they are stored in the navaranga, which is not advisable. It may be considered if it is not possible to repair the Vīrabhadra shrine to the south of the temple and convert it into a store room. The larger trees growing in the temple compound should all be cut down. The flooring inside the prākāra may be paved with available stones. The compound wall of the temple requires general repairs.

Shingapura

YŌGĀ-NARASIMHASVĀMI TEMPLE.

Shingapura is a 'bechirak' village situated near Sōmpura. A new hamlet has sprung up at a distance of about a mile to the south-east of the temple. But none of the inhabitants of this new hamlet seems interested in the temple. During the rainy season the floods of the river Tungā which flows just behind the temple rise high, and water is reported to stagnate within the temple to a depth of about three feet. Thus there appears to be no use in recommending the restoration of the temple.

The images of Yōgānarasimha and Ugranarasimha, however, are good works of about the fourteenth century. The temple itself is not ornamental, though it is surmounted by a stone bulbose dome over a square-shaped stepped pyramidal tower.

The porch and the mukhamantapa have completely disappeared. The mahādvāra is ruined and the outer walls of the temple are overgrown with vegetation, etc It would cost nothing less than Rs 5,000 to repair the temple

Since the villagers of Sōmpura are not also interested in the monument, the images may in due course be removed either to a museum or to some other temple elsewhere The neighbouring villagers do not want them

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SHIMOGA DISTRICT.

CHENNAGIRI—HILL FORT (III CLASS)

The hill fort at Chennagiri is a third class ancient monument Some repairs have been effected near the entrance and the growth of lantana and grass has been checked by recent burning But there are many trees and plants growing right on the fort walls themselves which have rendered the slabs out of plumb These trees require to be cut down early

KĒTĒSVARA TEMPLE.

None of the conservation measures recommended in M A.R 1937, page 55, has been given effect to with regard to this monument. The temple is a neat small structure deserving of being preserved from further ruin It will not cost much to remove the vegetation growing on the roof The joints of the wall slabs may be pointed with coloured mortar and the collapsed slabs on the northern side of the temple may be replaced The roof requires to be made water-proof The villagers may be encouraged to effect these minor repairs, since the temple is not included in the list of Ancient Monuments

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REPAIRS AND MAINTENANCE OF MONUMENTS

(BASED ON THE REPORTS OF THE REVENUE SUB-DIVISION OFFICERS).

The annual reports in connection with the repairs and maintenance of the Ancient Monuments in the State have been received only from Tumkur, Kadur and Hassan districts. The Sub-Division Officers of the other districts have not so far forwarded their reports so that they could not be included here

TUMKUR DISTRICT.

Gubbi Sub-Division.

Turuvekere Taluk.

The Chennakēsava temple at Tandaga and the Kallēsvara temple at Hulikal are both stated to be in good condition. The Nandi in front of Gangādharēsvara, the Chennigarāya temple and the Śankarēśvara temple at Turuvekere are also stated to be in good condition The Chennakēśava temple at Nāgalāpura is reported to be in need of repairs. The Kēdārēśvara temple at the place is reported to be in good condition.

Chikkanayakanahalli Taluk

The Yōgamādhava temple at Śettikere and the Mallēsvara temple at Huliyār are both stated to be in good condition

Tiptur Taluk

The Chennigarāya temple at Aralaguppe is in a good state. But some of the pillars and wall slabs of the Narasimha temple at Vighnasante are said to be bulging out and requiring repairs.

Madhugiri Sub-Division

Sira Taluk

The Jumma Masjid at Sira which is a first class Ancient Monument is reported to be clean and tidy. The appointment of a sweeper and the supply of lift pumps for the well are recommended by the Sub-Division Officer

The main building of the Mallik Rihan Darga at Sira which is also a first class Ancient Monument is reported to be in good condition. But its compound wall is stated to be needing repairs. A sum of Rs. 363 was sanctioned by Government for repairs. But as yet no repairs have been executed. Some monthly grants for the *dīpārādhane* are recommended, since the five brothers who look after the institution by turns are stated to be not getting any remuneration except the small income derived from a private endowment consisting of two acres of wet land at Objagunte

Tumkur Sub-Division

The Lakshmīnarasimhasvāmi temple at Dēvarāyanadurga, which is a major muzrai institution and a second class ancient monument, is stated to be fairly well preserved But for want of stone pavement all round, grass is said to be growing. Instructions are said to have been issued for the removal of the grass. The door at the entrance to the garbhagriha is stated to be in need of repairs The temple has a

sum of Rs 3,594-7-10 at its credit and the temple authorities are said to have been given instructions to attend to the items of repairs.

The Chennigarāya temple at Kaidāla, which is a second class ancient monument and has a sum of Rs. 1,368-15-11 at its credit, is said to be fairly well maintained so far as the inner portion is concerned. The outer gōpura is stated to be in urgent need of repairs since it may gradually collapse if neglected. The work, however, is said to be very costly. The Sub-Division Officer recommends that the gōpura deserves to be preserved in good condition.

HASSAN DISTRICT.

Hassan Sub-Division

The monuments at Hāssan, Arasikere, Hārnahalli, Jāvagal, Nuggihalli, Jinanāthapura, Śravanabelagola and Hoḷenarasipur have been inspected by the Sub-Division Officer.

KADUR DISTRICT.

Tarikere Sub-Division.

The Amritēśvara temple at Amritāpura was inspected by the Sub-Division Officer and the Amildar of Tarikere No improvements by way of repairs are stated to have been effected and the question of the construction of the compound wall is said to be under correspondence

Chikmagalur Sub-Division.

The Yūpastambha at Hiremagalūr, the Vīranārāyana temple at Belavādi and the Chennakēśava and Siddhēśvara temples at Marle, are all reported to be in good condition The roof of the Mārkandēśvara temple at Khāndya is stated to be leaky.

Mudigere Taluk

The Jain Bastis at Angadi, the Kēśava statue in the ruined temple at the same place and the Kalasēśvara temple at Kalasa are all stated to be in good state of preservation

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PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Somanathapur.

PAÑCHALINGĒŚVARA TEMPLE

History and general description

On page 39 of the Annual Report of this department for 1932, a short note on the Pañchalingēśvara temple at Sōmanāthapur has been published. The temple was constructed by Sōmanātha Dandanāyaka just before 1268 A. D and consists of five shrines which stand in a row facing east and having a long three-aisled verandah in front Thus it is an example of a quintuple structure of the Hoysala period.

Outer view.

The outer walls are raised on cubical and biscuit-shaped basement cornices and are relieved by right-angled pilasters at intervals having between them, rhomboidal flowers and padmas in low relief. In the middle of the walls runs an eaves-shaped cornice ornamented, here and there, by rudely-shaped kīrtimukhas in relief

The three towers that are existing at present are all uniformly shaped, being square at first, then rising in four tiers of turrets and having cornices with dentil, kīrtimukha and other mouldings which are all unworked

The pillars of the verandah are mostly cylindrical, having cubical bases. The ceilings rise on two sets of corner stones and have padmas in the centre.

Each shrine has its own vestibule with a plain doorway

Bilikere.

HANUMĀN TEMPLE

History

In the village of Bilikere close by the road side is a tiled building behind which stands a stone built temple evidently constructed in about 1842 A. D It consists of a small hall with two stone pillars of the ordinary cubical Dravidian type bearing Kannada inscriptions of 1842 A D (Śaka year Sobhakritu)

The north pillar bears a relievo group of Śrīnivāsa dāsa and his wife, the āsa wearing a turban The south pillar has a relievo group of Subbarāya dāsa and his wife, the dāsa wearing a dome-shaped cap and holding a tambūra

The cells

At the back of the building, there are three cells of which the central one contains an image of Hanumān, about three feet high, in the striking attitude (Pl II, 1) The grinning mouth and lifted hand of the god are highly expressive. On the top of the tōrana is a small image of Śrīnivāsa called Jaya-Venkatēśa.

In the north cell is a stone brindāvana, about four feet high, of fine workmanship (Pl. II, 2). It stands on a Kūrma-pītha. On the lower tier is seated Subbarāya dāsa in padmāsana as a *sanyāsi* with *japamālā* and *danda.* Just above him is Krishna with lifted hand Further up is Krishna seated On the top also is Krishna dancing (Navanīta-nritta) under Ananta's seven hoods and standing on his body.

HASSAN DISTRICT

Palya

Antiquity

A traditional account of the place and a brief description of the temples are contained in the Annual Report of this department for 1926, pp. 1-2. If, as is possible, the peculiar form of the image of Janārdana is ascribable to about the 11th century A D., the village seems to be of great antiquity, though no inscription in the village would warrant such a presumption During the 17th century, however, there was a local Pāleyagār governing the neighbourhood from his seat at Mahārājanadurga which is just at a distance of about eight miles to the south-west of the place. The Pāleyagār is said to have had his treasury here and to have fortified the place with a fort wall all round and a moat outside All these are now in ruins and overgrown with lantana.

JANĀRDANA TEMPLE

History.

Architecturally the structure appears to belong to more than two periods. The garbhagriha, vestibule and navaranga with an one-ankana porch in front seems to have formed the original structure which was perhaps constructed during the early part of the 14th century. To this period must also be ascribed the mahādvāra which has certain architectural similarities with the original structure, particularly in the wall pilasters and the imitation ribbed brackets At some distance to the east of the above-mentioned one-ankana porch, there appears to have stood an open mantapa with a *jagali* all round and entrances on all the four sides Perhaps during the Pāleyagār period the west entrance was removed and the space between the porch and mantapa was covered up and the north and south walls were constructed This explains the unduly long hall of the present navaranga Evidently during the same Pāleyagār period the prākāra walls and the minor shrines in the prākāra also were built.

Outer view.

The outer view of the original structure consisting, as above said, of the garbhagriha, vestibule and navaranga, is plain. The walls are relieved by long, thin and right-angled pilasters having the imitation ribbed brackets of about the 14th century. Among the figure sculptures appearing on the outer walls, mention may be made of the following :—

South wall of vestibule —

1. Kesava with two consorts and bhakta to the right having his hands joined above his head.
2. Two rearing lions standing back to back.
3. A four-petalled padma inset in a square.

South wall of garbhagriha —

Above the niche is a simhalalāta under which is a dancing figure

West wall of garbhagriha —

Similar niche with a figure of Vēnugōpāla above it standing under a simhalalāta.

North wall of garbhagriha —

Similar niche with a simhalatāta above under which is a dancing female

North wall of navaranga —

Similar niche in the middle with a simhalalāta above under which is seated Yōgānarasimha In a panel to the east is sculptured the Yamalārjunīya episode of the Bhāgavata

On the north outer wall of the compartment between the mukhamantapa and the navaranga is sculptured the figure of a woman in an obscene attitude

The eaves of the garbhagriha, vestibule and navaranga are sharp and relieved at intervals by kīrtimukhas There is no tower above the garbhagriha The eaves of the front mukhamantapa are long and sloping as in the Keladi type of temples. The three entrances of the mukhamantapa have each a flight of steps supported on either side by yāli railings

To the right of the eastern doorway of the mukhamantapa is a panel depicting the episode of Rāma killing the māyāmriga The head of the māyāmriga is severed and from the body of the deer issues forth the demon Mārīcha To the left of the māyāmriga is the figure of a bearded hermit holding a staff in his right hand. Perhaps this represents Rāvana who is known to have appeared before Sītā disguised as a hermit. But the figure of Sītā is not carved in the panel

Mukhamantapa

The central four pillars of the mukhamantapa are all worked in the same style. They have each a square base and a cylindrical shaft having at its bottom octagonal, sixteen-sided and circular bands which are ornamented with floral, peacock, medallion and garland designs The capitals of these pillars have the floral and tongue

ornamentations Just below the bracket, the shaft has a drum band whose outer face has been carved with floral and beaded hangings On a facade of the base of the south-east pillar is carved in high relief a dancing group consisting of two ladies playing 'kōlāta' (Pl II, 3)

The central ceiling of the mukhamantapa is raised on two sets of corner stones and has in the middle a padma pendant inset in a square band having minutely worked scroll ornamentation.

Porch.

The two front pillars of the original porch in front of the navaranga are similar in character to the pillars of the mukhamantapa But their capitals are different having the imitation ribbed moulding of about the 14th century The ceiling of this porch has a boldly carved padma inset in an ornamental square.

Navaranga

The two dvārapāla figures on either side of the navaranga doorway seem to belong to about the 17th century A certain Ranganna is stated in an inscription on a pavement slab to have installed them. To the right of the navaranga doorway is depicted on the wall the figure of Vyāghrapāda in the attitude of worshipping the linga. To the left of the doorway are the figures of Garuda and Hanumān on either side of a fruit, both in the striking attitude The navaranga doorway is plain having no figure sculpture either on the jambs or on the lintel

The four pillars in the central square of the navaranga have each a square base and a cylindrical shaft with brackets of the imitation ribbed pattern At the bottom of the shaft are carved the eight-sided, sixteen-sided and circular bands

Vestibule

On the architrave above the vestibule doorway is a well-carved Garuda To the right of the doorway is a bearded drummer on a pilaster and to the left is a Yaksha on another pilaster

Main image

The main image inside the garbhagṛiha is a peculiar form of Vishnu, resembling Venkatēsa, though called Janārdana in the inscriptions (Pl II, 4) The god is about 5 feet high and stands in *samabhanga* with abhaya, prayōga-chakra, śankha and katihasta There is no pedestal The god wears jatāmakuta, makara-kundalas, yajñōpavīta, mauñjī, kaupīna, gracefully flowing ghantas, armlets, wristlets, anklets and necklaces Except for the kaupīna, the image is nude. Behind the head of the god is a nimbus The god wears a happy smile The facial expression is akin to the one met with in the image of Harihara at Harihar. There is no prabhāvali behind the god and the proportions are dwarfish. The form thus depicted is said to represent all the Trimurtis, jatā indicating Śiva, ghantā indicating Brahma and conch and discus Vishnu The dhyāna-slōka in respect of the image runs as follows —

pingachchāya jatādharaṃ kati-tatir-mauñjidharam ghantayā|

rājam tam makarārdha-kundala-dharam bibhrānam-Indrārchitam ||
kaupīnam bhujagōpavīta ruchiram śankhābja-chakrānkitam |
nityam Sādhu Janārdanam śubhakaram vande Trimūrtyātmakam ||

In style the image seems to belong to the 11th century. Whether there may have been an older temple for the god is a point for future investigation. The present structure, however, is of about the 14th century A D

The metallic group of images in the temple consists of Janārdana—same in form as the main image—and his two consorts

Images in prakara.

In a prākāra cell to the south of the temple are enshrined the Ālvārs and Āchāryas and a Lakshmī-Nārāyana group under a seven-hooded Ādiśēsha. In the south-western part of the prākāra stands the shrine of the goddess enshrining a rude image of the Pālleyagār period. In a room on the right jagali is installed a rude image of Vēnugōpāla which appears to belong to the 18th century

RĀMĒŚVARA TEMPLE

Date and description

The Rāmēśvara temple is situated at a little distance to the north-west of the Janārdana temple The present structure appears to belong to the 19th century, though the Rāmēsvara linga in the main cell may perhaps be older It consists of the main cell with an oblong mantapa in front In the latter are found an image of Ganapati and a Hanumān relievo in the striking attitude

TRIPURĀNTAKĒŚVARA TEMPLE

This temple is a present day country house of tiles, but enshrines a few 17th century sculptures like a Ganēśa, a bull, a linga and some nāga stones The linga is called Tripurāntakēśvara.

JAIN BASTI.

To the south-east of the village there is a mound where a Jain Basti is said to have been standing Some of the architectural members belonging to the building, like the capitals, pillars, beams, etc , are lying amidst a thick growth of lantana These indicate that the Basti was built some time during the late Vijayanagar period.

Hirekadalur

Situation.

This is a small village near Dudda, a railway station on the Hassan-Arsikere line The older name of the place is Kadalūr. The place was also called Aradattipura, probably a corruption of 'Arundhatīpura.' During the 12th century A D there

appear to have been existing two temples at the place, one dedicated to Padmanābha or Ranganātha and the other to Chennakēsava

ĪSVARA TEMPLE

General description

The Padmanābha temple is no longer in existence Many of the architectural members belonging to it are said to have been utilised about twenty years ago in building the Īsvara temple, the interior view of which at present is Hoysala in character, particularly in the doorways and pillars and the central ceiling of the navaranga The pillars are of the characteristic bell-shaped lathe-turned type On two of the beams of the navaranga are inscribed portions of the inscription Hassan 82 which is dated in the year Rudhirōdgāri and records a grant to Padmanābha and Chennakēśava.

Kesava

Inside the navaranga of the temple is lying an old image of Chennakēśava of the Hoysala period The image is about 5′ high including its tōrana The tōrana has been gracefully carved with pleasing details of the kīrtimukha, floral and garland designs and with the daśāvatāra representations on the prabhāvali The god stands in samabhanga and wears the usual ornaments and attributes But the gadā in the left lower hand is a recent substitute for the older one which is missing. The caste mark on the forhead seems to have been carved recently The image is said to have been brought over from the neglected Chennakēśava temple which stands in a ruined condition to the west of the village

CHENNAKĒŚAVA TEMPLE

Outer view

In its outer appearance the Chennakēsava temple presents a striking similarity to the Narasimha temple at Grāma. The outer walls are raised on a basement consisting of three cornices, the first two of which from the bottom bear uncarved dentil and cross-shaped mouldings The walls are relieved by thin right-angled pilasters uniformly all round. In the middle of the south and north walls of the navaranga, large lotuses have been represented in relief

The temple consists of a garbhagriha, a sukhanāsi, a porch and an open mukhamantapa The tower above the garbhagriha rises in the form of a stepped pyramid whose several cornices have dentil mouldings at intervals. The stone kalaśa on the top of the tower is broken The eaves are a little sloping with upward dentil mouldings at the corners

The pillars of the mukhamantapa are all bell-shaped and lathe-turned The ceiling of the porch consists of four concentric circles with a disappeared pendant in the middle. On the front faces of the corner stones are represented the eight Dikpālakas and the figures of marching musicians and dancers.

The navaranga doorway is supported by a well-carved Dvārapāla group On the jambs of the doorway are found the usual scroll and padma ornamentations. The pilasters on either side are of the indented pattern A well-carved Gaja-Lakshmī decorates the lintel stone Inside the navaranga the four pillars of the central square are fine specimens of the bell-shaped kind with the padma, kīrtimukha, scroll and floral designs and minutely carved beaded hangings on their several bands All the ceilings of the navaranga are beautifully carved with floral and figure sculptures and with medallions appearing on the flat stones in the middle The central ceiling, however, seems to have been half-worked A lotus pendant hangs from the middle of the central ceiling

Navaranga

The doorways of the vestibule and garbhagriha are not as elaborately carved as the navaranga doorway The main image of the temple, as mentioned above, has been removed to the navaranga of the Īśvara temple in the village.

Main cell

Chikka Kadalur.

KALLĒVARA TEMPLE

From the inscription No 85, Hāssan Taluk, it is learnt that the old name of the place was Gōvindapura During the time of Harihara II, the Vijayanagar king, the place was called Kadalūr and Hariharapura

Antiquity.

About a mile to the north of the village and at the eastern end of a tank is situated the Kallēśvara temple which, according to the inscription mentioned above, was constructed in 1156 A.D

The temple is now covered over by an earthen mound mostly But on the south and west, the outer walls are visible to some extent The wall pilasters are thin and right-angled. The tower and the parapet are both missing

General description

The navaranga doorway is plain Inside the hall the pillars and ceilings are all rude Only the central ceiling has a rudely carved padma. Against the walls of the navaranga are placed small sculptures representing Bhairava, Sūrya-Nārāyana, nāga stones, etc These are also rudely worked.

The vestibule doorway is plain except for the two right-angled pilasters on either side of it and an eaves-shaped cornice ornamented with dentil mouldings above the lintel Inside the sukhanāsi there is a small rude bull which, like the sculptures in the navaranga, seems to belong to about the 17th century The ceiling of the sukhanāsi is raised on two sets of corner stones and has a padma pendant in the middle inset in a śrīchakra The ceiling of the garbhagriha is also raised on two sets of corner stones with a low padma pendant in the middle.

The linga inside the garbhagriha is small, being only about a foot and a half in height

NĀRĀYANA TEMPLE

Inside the village there is a modern temple constructed about four years ago on the site of an old temple of the Hoysala period and enshrining a good image of a four-handed Nārāyana holding śankha, padma, gadā and chakra (Pl III, 2) On the makaratōrana of the image are carved the ten avatāras of Vishnu The god stands in samabhanga wearing yajñōpavīta and the usual minutely carved ornaments, makara-kundalas and tiara On either side of the god stand smaller images of his consorts, while on the pedestal is the relievo figure of a kneeling Garuda

Hariharapura

HARIHARĒŚVARA TEMPLE

Situation.

The village of Hariharapura is situated at a distance of about seven miles to the south-east of Dudda To the south of the village, there stands a triple-celled temple of the Hoysala period (Pl IV, 1) which originally contained in its three cells the images of Harihara (central cell), Anantapadmanābha (north cell), and Sarasvatī (south cell). All the three images are now missing and it is reported that they were shipped to Denmark long ago. On the lintel piece of the north-cell doorway is carved a beautiful figure of Anantapadmanābha (Pl V, 1)

Images

In the navaranga of the temple there are two niches against the western wall. The one on the south enshrined originally an image of Vighnēśvara which is now missing In the north niche there was an image of Lakshmīnarasimha (M A.R. 1925, Pl. VI, 2) which has now been shifted to about a furlong away to the east of the temple and is lying uncared for under a tree

Ceilings

A description of the temple is contained in M.A R. 1925, pp 2-3 Two views of the temple are published in Pl II of that report. The ceilings of the navaranga, though ordinary in type, are yet beautifully carved. Proceeding from the east and running clockwise they are as follows —

1. Two concentric circles with a padma pendant in the middle. On the inner faces of the first circle a row of twelve turrets has been carved
2. Two concentric squares with a padma pendant inset in a twelve-pointed star.
3. A square and two concentric octagons with padma pendant in the centre
4. An octagon and three concentric circles with padma pendant in the centre.
5. A square, an octagon and a circle with padma pendant in the centre
6. A square and an eight-pointed star with padma pendant in the centre.

7. Two concentric circles with a padma pendant in the centre. On the inner face of the first circle is carved a row of sixteen turrets.

8. A square and three concentric octagons with a padma pendant in the middle.

9. Central ceiling—An octagon and two concentric squares with a flat ceiling. The inner faces of the octagon are carved with the figures of Dikpālas and marching warriors. The inner faces of the first square have been carved with the figures of dancers, drummers, cymbalists, pipers and peacocks. The inner faces of the second square have been carved with petals. The flat ceiling is divided into nine panels with Tāndavēśvara in the central panel and the Dikpālas in the surrounding panels.

Heragu.

The village Heragu lies at a distance of about five miles to the south-east of Dudda. It contains a ruined Basti, a small Kamathēsvara shrine and a Kīrti-nārāyana temple—all belonging to the Hoysala period in style and workmanship.

BASTI.

History and general description.

The basti resembles in its plan of construction the Ādinātha Basti at Chikka Hanasōge and consists of three cells leading into a common navaranga. The structure seems to have gone into ruins even during the 17th century when the fort walls at the place were constructed. One of the walls has been built right on the top of the Basti.

The outer walls of the basti have been raised on a basement consisting of five plain cornices. The walls are relieved by thin right-angled pilasters at intervals. There appears to have stood a porch in front of the navaranga. The porch has now disappeared.

The images of the Tīrthankaras which were originally enshrined in the cells are now missing. The pillars and pilasters in the temple are either bell-shaped or indented.

KAMATHÊŚVARA SHRINE.

The Kamathēsvara shrine consists of a small garbhagriha, a sukhanāsi, a navaranga and a porch. The outer walls have the usual right-angled pilasters. The tower above the garbhagriha is of brick and mortar and belongs to about the 17th century. The two front pillars of the porch are cylindrical in shape.

The navaranga doorway which has a seated Jina image on the lintel piece seems to have been brought over here from the basti mentioned above. The pillars inside the navaranga seem to be modern and suggest a recent renovation of the temple.

Architecturally the building is unimportant.

KĪRTINĀRĀYANA TEMPLE

The temple of Kīrtinārāyana standing a few yards to the north of the Īsvara temple has been described in M A.R. 1925 It is not so architecturally important as to deserve more detailed description here.

Mudigere.

Mudigere lies at a distance of about 2½ miles directly to the north north-east of Dudda. The place was visited once in 1920 and again in 1924 It appears to have been an ancient agrahāra town containing two principal temples—one dedicated to Yōgānarasimha and the other to Śiva called Eragēśvara

Antiquity.

The latter temple which stood at a distance of about a hundred yards to the north-east of the former has completely disappeared now excepting only for the main linga, the garbhagriha door-way and the bull From the inscription No 69, Hāssan taluk, it is learnt that the temple was constructed in 1156 A.D during the time of Narasimha I, the Hoysala king

Eragesvara.

YŌGĀNARASIMHA TEMPLE

It is very probable that the Yōgānarasimha temple was also constructed at the same time as the Eragēśvara temple In its style of work-manship it is almost similar to the Narasimha temple at Śāntigrāma It is a homogeneous structure consisting of a garbhagriha, a vestibule, a navaranga and a porch with a kaisāle all round (Pl. IV, 2). The last has in several places disappeared now; but the outer walls remain serving as a compound On the east side the dilapidated portion has recently been renovated in brick and mortar.

Description.

The outer walls of the temple which are relieved by thin right-angled pilasters at intervals have been raised on a basement consisting of five cornices of which the second and third from the bottom have dentil mouldings. The eaves are straight and short and have also dentil mouldings at intervals The tower is in the form of a stepped pyramid with its cornices decorated by dentil mouldings once again and its top surmounted by a stone kalasa. On the east side, it has a projection over the vestibule

Outer view.

The two front pillars of the porch are bell-shaped. On either side of the navaranga doorway there are indented pilasters and two Vaishnava dvārapālas. The details of the jambs are not visible owing to a thick coat of chunām on them Above the plain pediment there is an eaves-shaped cornice bearing a row of Dravidian

Porch and Navaranga.

turrets The porch ceiling consists of an octagon and a square with a flat stone above divided into nine panels by bands, the panels bearing padma medallions ·

Inside the navaranga the ceilings are deep Proceeding from the east and running clockwise they are as follows —

Ceilings.

1. Two sets of corner stones with a padma inset in an eight-pointed star, the star itself being inset in a square.

2 to 8. Two sets of corner stones with a multipetalled low padma pendant in the centre.

9 (Central) Two concentric octagons with a graceful dome rising in the middle of the ceiling The inner face of the second octagon is carved with a row of turret-bearing niches enshrining four-petalled flowers The surface of the dome has rafters at intervals secured by three concentric octagonal bands ornamented with gracefully hanging lotus pendants In the middle of the ceiling, there was originally a large padma pendant which is broken now

The corner stones of all the ceilings have the representation of kīrtimukhas on their undersurface. Their inner faces are carved with beaded hangings, rhomboidal flowers between columns and other designs The undersurfaces of the beams are decorated with differently-shaped medallions in the middle.

The four central pillars of the navaranga are bell-shaped, the pilasters against the walls are of the indented pattern. On either side of the vestibule doorway there are perforated screens. The jambs of the doorway are plain Above the lintel there is an eaves-shaped cornice with dentil mouldings

Vestibule

The ceiling of the vestibule is beautifully worked and consists of a square rising on corner stones set in the shape of an octagon. In the centre the ceiling is flat bearing a well-carved padma in the middle Around this lotus is a square band having several medallions carved with floral and figure sculptures among whom there are two flying figures of drummers The corner medallions bear peacocks and the figure-bearing medallions alternate with those bearing padmas.

Main cell and image.

The garbhagriha doorway has a well-carved Gajalakshmī lintel above which there is a turret-bearing eaves-shaped cornice On either side of the doorway there are Vaishnava dvārapālas. The ceiling of the garbhagriha is similar to that of the porch. Inside the garbhagriha the god Yōgānarasimha is seated gracefully on a Garuda pedestal (Pl III, 3) The height of the image including that of the pedestal is about 6 feet The god sits cross-legged with his lower hands hanging down on the knees which are tied by a yōgapatta. In the hind hands of the god are held chakra and śankha The ten incarnations of Vishnu are carved on the prabhāvali. The simhalalāta and the garland and scroll designs on the tōrana are well carved. The god

wears minutely worked ornaments all over his body and yajñōpavīta His consorts stand on either side. On the whole the image is an impressive one of the 12th century and does credit to the sculptor.

To the east of the porch there is a modern shrine containing the image of a seated Lakshmī-Varāha group which appears to belong to the Vijayanagar period

Anugavalli

RĀMA TEMPLE

Situation. The village of Anugavalli lies at a distance of about two miles to the north-west of Dudda railway station It contains a temple of the Hoysala period, called the Rāma temple by the villagers, but containing in the main cell an image of Kēśava

History. Structurally the garbhagriha, the closed vestibule and the navaranga of the temple belong to the Hoysala period. There is a remarkable resemblance between the navaranga pillars of this temple and the navaranga pillars of the Śiva temple at Lōkikere in the Dāvangere taluk, Chitaldrug District The latter temple was built during the days of Narasimha III, the Hoysala king The same period may be assigned to the original structure of the Rāma temple also The mukhamantapa was constructed probably during the 14th century when the space in between it and the navaranga was also walled up

General description. The outer walls of the original structure are relieved, at intervals, by thin right-angled pilasters and are raised on a basement consisting of two characterless flat cornices Over the garbhagriha the tower rises in the form of a stepped pyramid On the lintels of both the navaranga and garbhagriha doorways, figures of kalaśas have been carved. Each of the navaranga pillars contains a square base and a shaft having the following mouldings in order from below sixteen-fluted, eight-sided, again sixteen-fluted, cubical, vase, drum and wheel.

Main image The image of Kēsava inside the garbhagriha is poor in workmanship and cannot stand comparison with the usual sculptures of the Hoysala period Probably the original Rāma image was lost for some reason and was replaced by the present Kēśava image during the 14th century when the mukhamantapa was built and the temple was given the present shape

Mukhamantapa. In the mukhamantapa the pillars are either bell-shaped or cylindrical while the pilasters against the walls are of the indented pattern. All the ceilings of the mukhamantapa are flat In front of the mukhamantapa there is now an open verandah which was perhaps constructed during the 17th century.

DILAPIDATED TEMPLE.

At a distance of about a hundred yards to the east-north-east of the Rāma temple, there is a dilapidated structure which, in its plan and construction, resembles the original structure of the Rāma temple described above and appears to have been originally another Vishnu temple as indicated by the Vaishnava dvārapālas guarding the vestibule doorway of the temple The pillars of the navaranga of this temple are also carved in the same way as those at the Siva temple at Lōkikere The jambs of the vestibule doorway are well-worked with floral, leafy, scroll and medallion ornamentation. The garbhagriha is empty, but in the north middle ankana of the navaranga there is a linga on a pānipītha The linga appears to belong to the Hoysala period

Honnavara

Cromlechs

The village of Honnāvara which lies at a distance of about three miles to the north-west of Anugavalli appears to have been a prehistoric Iron Age town The origin of the name of the place is explained by the saying of the villagers that gold pieces (ores probably) are occasionally found in the neighbourhood, particularly after the rains About half a mile to the south of this village, there is the village of Pumgāme (or Pon-gāme) where also gold pieces or ores are said to be found In both the places prehistoric Iron Age cromlechs are existing (Pl V, 3) and they suggest that their authors were ancient gold miners. With these names of Pumgāme and Honnāvara, we may compare the names of Hunkunda and Honnāli where also traces of ancient gold mining have been discovered 'Pum' or 'pon' and 'hon' refer to gold In Hungunda, too, cromlechs have been found (*see* M A R 1941, p 58) There is thus every probability that the authors of the cromlechs were ancient gold miners. The area of the cromlechs in Pumgāme is on a rising ground about 200 yards to the south of the village There are many of them existing with an average diameter of about 20′ and containing single rings of large boulders and headstones here and there. To the west, north and north-east of the area, about two or three miles away, are to be seen ranges of picturesque hills, while the ground slopes towards the tank of Anugavalli on the east.

KĒŚAVA TEMPLE.

General description

The Kēśava temple stands to the south-west of the village of Honnāvara and faces east It has been described in M.A R. 1926. It consists of a garbhagriha, an open vestibule, a navaranga and a porch, the last of which is approached by a flight of steps on the east and has stone benches on the north and south, possibly with

railings originally In plan and construction the temple is very much like the Chennarāyapatna group of temples, being square with flattened sides

The outer walls are raised on a basement consisting of six cornices of which Nos 2, 3, 4 and 6 from the bottom have dentil mouldings and No 5 has a row of uncarved cross-shaped and other mouldings The walls are relieved by thin right-angled pilasters between which are carved turret-bearing shallow niches enshrining figures of gods, etc On either side of the niches there are turret-bearing pilasters, against which also stand figures of gods, attendants, etc Among these wall images, the following may be mentioned proceeding from the south-east clockwise —

Outer walls

Wall images.

South-east Wall —

1. A two-handed person wearing dagger-bearing girdle and large tuft of hair
2 Vāmana with śankha, chakra, gadā and padma.
3. Garuda with folded hands.
4. Kēśava

South Wall —

5 Janārdana with padma, chakra, śankha and gadā
6 Two-handed lady attendant.
7 Two-handed lady holding creeper (Rati).
8. Manmatha
9 Two-handed lady attendant
10. Chāmaradhārini
11. Nude Mōhinī
12 Lakshmī-Nārāyana
13. Two-handed lady attendant
14 Nude Mōhinī standing with her left hand above her head and the right one on hip
15 Lady with parrot.
16 Male Vīnā-player
17. Nārāyana with śankha, padma, gadā and chakra
18 Mōhinī with mirror
19 Kēśava with padma, śankha, broken chakra and gadā.
20 Janārdana with padma, chakra, śankha and gadā.
21 Lady attendant.
22 Kēsava.
23 Nude Mōhinī with kalaśa in her left hand and the right hand disposed in chinmudrā above her head. Her knees are coiled by a cobra
24 Two-handed dwarfish male attendant (Yaksha).

25. Two-handed dwarfish male attendant (Yaksha)
26. Chāmaradhārinī
27. Standing Narasimha.
28. Lady attendant.
29. Kēśava with padma, śankha, chakra and gadā
30. Nārāyana with śankha, padma, gadā and chakra.
31. Chāmaradhārinī.
32. Lady with kalasa
33. Ugra-Narasimha
34. Lady with kalaśa and pāśa.
35. Chāmaradhārinī
36. Mādhava with gadā, chakra, śankha and padma.
37 Madhusūdana with chakra, śankha, padma and gadā.

West Wall --

38. Vishnu with gadā, broken padma, sankha and chakra.
39. Purushōttama with chakra, padma, śankha and gadā.
40. Chāmaradhārinī.
41 Lady attendant
42 Dharanīvarāha
43. Lady attendant.
44. Lady attendant
45 Vāsudēva with gadā, sankha, chakra and padma.
46 Trivikrama with padma, gadā, chakra and śankha

North Wall —

47. Vishnu with gadā in the back left hand and the other attributes broken.
48. Vishnu with chakra and gadā in the back hands and the other attributes broken
49 Chāmaradhārinī
50 Lady attendant.
51 Vishnu with chakra in back right hand and the other attributes broken.
52. Lady attendant
53 Chāmaradhārinī.
54 Padmanābha with śankha, padma, chakra and gadā.
55. Dāmōdara with padma (broken), śankha, gadā and chakra.
56. Lady attendant.
57. Vāmana, naked, a fatty figure holding umbrella in the left hand and a danda in the right one.
58 Lady attendant.
59 Lady attendant.

60. Lady attendant.
61. A standing god holding phala, vajra, ankuśa and padma in his four hands (? Indra)
62. Samkarshana with gadā, sankha, padma and chakra.
63. Lady attendant.
64. Vēnugōpāla.
65 Gōvardhanadhāri.
66. Nude Mōhinī with the right hand in chinmudrā above her head and the left holding a book. She wears high sandals and her knees are coiled by a serpent.
67 Kēsava.
68. A two-handed male flutist.
69. Two-handed Dakshināmūrti high sandals, long coat and wearing cap. Holds a ring in his left hand and a rod in his right. Similar figures are found at Kōravangala and Bēlūr.
70. Lady attendant
71. Chāmaradhārinī
72. Lakshmī-Nārāyana with rearing lions on either side.
73. Lady attendant
74. Male drummer.
75. Arjuna shooting the fish target
76 Lady attendant.
77. A two-handed lady vīna-player, dancing
78. Lady attendant
79. Aniruddha with chakra, gadā, śankha and padma.

North-east Wall.—

80 Purushōttama with chakra, padma, śankha and gadā.
81. A lady attendant
82. Mōhinī and the monkey.

Among the basement cornices of the porch, the cornice bearing a row of uncarved cross-shaped mouldings is absent. But in its place there is a frieze of rhomboidal four-petalled rosettes

Parapet and tower

The parapets of the temple are dilapidated. The eaves are short and straight-sided with the dentil mouldings projecting upwards. The tower rises in three tiers which are all well-ornamented with kīrtimukhas, etc. Between the kīrtimukhas of the tiers there are rows of dentil and uncarved cross-shaped mouldings. On the top of the tower is a rude stone kalaśa. In front of the tower there is a projection over the vestibule with its front face carved with a sculptured panel depicting Yōgānarasimha under a kīrtimukha

Vishnu in the convolutions of a scroll On either side of the god stand the images of his consorts who are rather conventionally treated. According to the inscription No 65 Hassan taluk, the image of Kēsava was consecrated in 1149 A D by one Śankaradandanātha during the time of Vishnuvardhana, the Hoysala King

IŚVARA TEMPLE

General description.

At a distance of about 150 yards to the north-east of the Kēsava temple stands the Îsvara temple of the village. In its style of workmanship, so far as its interior is concerned, it appears to belong to a much older period than the Kēsava temple

The outer walls are plain and seem to have been rebuilt about 200 years ago The main linga of the temple is of hard black stone and cone-shaped as at Gauja. Each of the four pillars inside the navaranga has an eight-sided shaft between two large cubical mouldings. The pillars, though plain, may belong to the Ganga period

The doorway of the vestibule with the perforated screens on either side and the Gajalakshmī lintel are of the Hoysala period and seem to have been inserted at a later period Originally, however, the vestibule appears to have been open

The roof of the temple is low as in early structures In the sukhanāsi is kept an image of Ganēśa of the Hoysala period But the bull in the sukhanāsi is perhaps of the 17th century. Inside the navaranga are placed several nāga stones, a Saptamātrikā group and a Ganēsa image which are all of about the 17th century

In front of the navaranga there has been put up recently a porch, to the east of which is set up a rude pillar To the east of the latter is a recently constructed four-pillared mantapa of no architectural merit

To the north-east of the Îśvara temple there is a low mantapa with a dolmen slab covering it Inside it there is an image of a Śaiva dvārapāla which is of the Hoysala period. It is in the standing posture and half-buried in the earth

OTHER TEMPLES

Inside the village there are several other temples mostly belonging to the 17th and 18th centuries and calling for no special remark The grāmadēvatā is called Kōdammā and her temple stands to the south-east of the village. This is a popular institution in the locality and has been in existence since about the 17th century. The image of the goddess is of stucco and is luxuriantly painted over and ornamented with kirīta, bhujakīrti, etc. Her vehicle is a he-buffalo.

The two front pillars of the porch are bell-shaped The ceiling of the porch is damaged but appears to have had medallion ornamentation on its flat slab

Porch.

The navaranga doorway is supported on either side by Vaishnava dvārapālas. The jambs of the doorway have the usual vertical bands of ornamentation consisting of scroll, petal, another scroll and medallion ornamentation. On the lintel is carved Gajalakshmī seated on simhāsana and attended by elephants and chauri bearers on either side.

Navaranga

The four central pillars of the navaranga are of the usual bell-shaped lathe-turned type. The mouldings on the shafts are gracefully carved with figures of medallions, kīrtimukhas, beaded hangings and scroll and petal designs. The side ceilings of the navaranga are raised on two sets of corner stones with full-blown lotuses in the centre The central ceiling consists of a well-worked octagon and an equally well-worked square with a flat slab above, which is divided into nine figure-bearing panels. On the inner faces of the octagon are carved the figures of the eight Dikpālas, musicians, drummers, etc On the inner faces of the square are dancing figures attended by drummers and musicians. On the flat slab is carved in the centre a three-headed and four-handed figure (? Brahma) holding chinmudrā, ankuśa, pāsa and kalaśa with ladle or staff Flying figures of Yakshas with garlands are carved in the surrounding panels.

The ceiling of the vestibule is also well-carved like that of the navaranga. It also consists of an octagon and a square The inner faces of the octagon have dancing figures of Śiva, Ganēśa, etc., attended by figures of drummers and musicians. On the inner faces of the square there are more dancing figures attended likewise by drummers and musicians. The top flat slab has nine panels of figure sculptures with Tāndavēśvara in the central panel and the Dikpālas in the outer panels.

Vestibule

The doorway of the garbhagriha has vertical bands of scroll and medallion ornamentations carved with minute delicacy of detail. The doorway is supported by Vaishnava dvārapālas. On the pediment is a well-carved Gajalakshmī group. Above the lintel there is an eaves-shaped and straight-sided cornice on which are seated figures of Yakshas The ceiling of the garbhagriha consists of a flat slab carved with a padma medallion in the middle

Garbhagriha.

The main image of Kēśava inside the garbhagriha is about 6 feet high excluding the Garuda pedestal on which it stands in samabhanga, holding padma, śankha chakra and gadā and wearing the usual ornaments all over the body, which are all minutely carved with details The face of the god is somewhat longish with a long straight nose and rather ugly lips. On the tōrana are carved the ten avatārs of

Kondajji.

Kondajji is an insignificant village situated at a distance of about six miles to the north-north-west of Sāligāme, a hobli in the Hāssan taluk The old town appears to have existed near the Allālanātha temple which is standing at a distance of two furlongs to the west of the modern village

Situation

About a furlong directly to the west of the temple is a rising ground containing about two dozen cromlechs (Pl V, 4) The average diameter of each of the cromlechs is about 25′ These cromlechs are surrounded by single rings of large boulders. The head stones, however, are absent here. The situation of the cromlechs is in a beautiful spot with a good prospect all round To the west is a hill known as the Sīge-guḍda. To the south-west is another hill called the Garada-gudda with the Bābābudans rising in the background far away To the north, north-east and east are seen more ranges of hills in the distance Exploration of the gorges and cuttings at the foot of the hills may possibly result in the discovery of Neolithic implements

Cromlechs

ALLĀLANĀTHA TEMPLE

The Allālanātha temple seems to have been originally constructed during the 14th century. It is very likely that some-time during the middle Vijayanagar period it fell into ruins and was thoroughly restored Of the original structure, only the flat basement cornices, a few wall slabs and indented pilasters and the garbhagriha doorway are remaining at present The navaranga with its tapering pillars belongs evidently to the period of restoration

General description.

The outer walls of the temple are plain The navaranga doorway is supported by two rudely carved dvārapāla images On the cubical mouldings of the navaranga pillars are carved the figures of peacock, medallions, Kāliya-mardana, seated lions and a lady squatting in an obscene posture On the western face of the base of the south-east pillar is carved the standing figure of a *bhakta* inside a shallow niche cut in the pillar

On either side of the garbhagriha doorway there are rude relievo figures of Hanumān which appear to have been carved at some later period.

Inside the main cell the image of Allālanātha has a colossal appearance, standing about 11 feet high on a pedestal about 4 feet in height (Pl. VI, 1) Though it has no tōrana behind it, it is no doubt a late Hoysala period image and a very successful piece with the contour of the limbs and delicacy of details forcefully carved The face has a benign smile and very beautiful expression The god is called also Varadarāja and

Main image

represents the form of Janārdana holding abhaya with lotus, chakra, śankha and gadā. He wears yajñōpavīta, minutely carved ornaments and well-worked drapery. In style of workmanship it reminds us of the image of Śelvapillai at Melkōte in the Mandya district. On the right chest of the god is carved a relievo figure of Lakshmī.

Adagur.

Situation

Adagūr is a road-side village on the Hāssan-Halebīd road and is situated at a distance of about six miles from Halebīd in a picturesque valley skirted by ranges of hills on all the sides except at the south-west, where we see far far away the misty Bābābudan ranges rising in a series of steps

History

The place seems to have been one of importance during the 12th and 13th centuries and to have been occupied by flourishing communities following Vaishnavism, Śaivism and Jainism The temples that bear testimony to this fact are the following Lakshmī-nārāyana temple, Vīrabhadra temple, Kallēśvara temple, Vardhamāna basti, another Kallēsvara temple, Mallikārjuna temple and Vighnēśvara shrine.

VIGHNĒŚVARA SHRINE

The image in the Vighnēsvara shrine inside the fort gate seems to be non-Hoysala in character. It is boldly carved with modest ornamentation on the body and jatāmakuta on the head

LAKSHMĪ-NĀRĀYANA TEMPLE.

General description.

The Lakshmī-Nārāyana temple is the most impressive among the monuments at the place and has been briefly noticed in M. A R. 1930, page 4 It was probably built in *circa* 1,100 A.D It stands towards the north of the village and has a good north-west view It faces east and is constructed on a high platform which, in plan, follows the contour of the temple (Pl VII, 1). The plan of the garbhagriha as also that of the navaranga is square with several indentations The cornices of the platform have no ornamentation. On the east there is a flight of steps supported on either side by niches whose small towers are missing The temple consists of three garbhagrihas of which only the western one has a stone tower above it and a closed sukhanāsi to its front The navaranga is common and to its east there is a porch of one ankana which is approached by a flight of steps on the east. On either side of the steps is a projection on which an elephant was probably standing originally

Outer walls.

The basement of the temple consists of eight cornices of which the sixth from the bottom has dentil mouldings and the seventh, uncarved right-angled and cross-shaped mouldings. The outer walls are relieved by turret-bearing shallow niches

turret-bearing single right-angled pilasters and thin and tall right-angled pilasters having the vase, loaf and biscuit-shaped mouldings In the middle of the wall right round the temple, that is, between the turrets and the pilasters bearing them, there is a highly indented eaves-shaped cornice which has tooth ornamentation at intervals The turrets above the niches are mostly Dravidian in style, each of them consisting of three tiers of which the middle one has uncarved right-angled and cross-shaped mouldings But the turrets above the single pilasters are mostly curvilinear in the North Indian style. The niches, the pilasters, the turrets and the eaves-shaped cornice in the middle of the wall coupled with the multi-indentations all round the temple heighten the effect of light and shade and are very impressive in spite of the fact that the temple has no wall images. (Please *see* Pl II, 1 and 2, M A R. 1930).

Eaves and parapet.

The eaves of the temple have a narrow 'S' curve and tooth ornamentation at the indentations Above the eaves the parapet consists of several square-shaped and boat-shaped turrets with cornices having dentil projections upwards or downwards and the right-angled and latin cross-shaped and uncarved mouldings. The top of the parapet has a frieze all round consisting of uncarved flat panels probably meant for the kīrtimukha and other designs

Tower.

The stone tower above the main western cell rises in three tiers each of which consists of the dentil, right-angled and cross-shaped mouldings bearing uncarved flat panels meant for kīrtimukha or other designs The tower is surmounted by a stone kalaśa which is of pleasing design. In front of the tower to the east there is a stone projection over the vestibule whose front face has an uncarved panel meant evidently for the carving of an image under a kīrtimukha

Porch

The porch in front of the temple has stone benches on either side edged by railings The two front pillars of the porch are of the bell-shaped lathe-turned variety. The ceiling of the porch consists of an octagon with two sets of corner stones rising above and a low padma pendant in the centre

Navaranga.

The navaranga doorway has indented pilasters on either side and a lintel stone with hanging padma pendants below and an eaves-shaped cornice above. A row of turrets much coated over with chunam surmounts the cornice The jambs of the doorway are plain Inside the navaranga the four central pillars are of the bell-shaped lathe-turned type, while the pilasters against the walls are all of the indented pattern. The side ceilings of the navaranga are rather deep, each rising on two sets of corner stones with a low padma pendant in the middle. The central ceiling is dome-shaped with four concentric circles rising above an octagonal set of corner stones and having a padma pendant in the centre The inner faces of the

corner stones have panels of which only the one to the south has been half-carved with the figure of Yama on it The inner face of the first circle has a row of Dravidian turrets alternating with curvilinear towers and with the figures of rearing lions in between

The doorway of the vestibule in front of the main cell has on either side cylindrical pilasters and perforated screens. The ceiling of the vestibule rises on two sets of corner stones with a low padma pendant in the centre

The doorways of all the cells are similar to the navaranga doorway Above the doorway of the main cell there is an eaves-shaped cornice surmounted by a row of five turrets of the curvilinear type, the central turret being flanked by rearing lions on either side.

Main cell.

The ceiling of the main cell is similar to the vestibule ceiling Inside the cell is seated on a Garuda pedestal the main god Lakshmī-Nārāyana with his right leg hanging down and with the goddess Lakshmī seated on his left lap He is four-handed holding śankha, padma, gadā and chakra. The left lower hand holding the chakra embraces Lakshmī The goddess holds padma in her left hand and is embraccing the god with her right hand. Both the god and the goddess wear rich ornaments and yajñōpavīta. On the prabhāvali are carved the Daśāvatāras of Vishnu

North cell.

The ceiling of the north cell consists of an octagon and a square with a flat slab in the middle carved with a padma pendant. Inside the cell is seated the goddess Sarasvatī on a peacock pedestal She holds rosary, ankuśa, pāśa and pustaka in her four hands and wears minutely carved ornaments on her body and a well-worked kirīta on her head.

South cell.

The ceiling of the south cell is similar to the one in the north cell Inside the cell the image of the god Vēnugōpāla stands on a Garuda pedestal in tribhanga, with his body bent towards the right, and in the attitude of playing on the flute. Above the head of the god is represented a tree, while behind him is the prabhāvali on which are carved in successive rows from the bottom cows and cowherds and the Daśāvatāras of Vishnu. The god does not wear any kirīta, but his hair is secured by a fillet above the forehead. The image is slender and impressive, though it is not as luxuriantly carved as the image at Sōmanāthapur in the Mandya district.

KALLĒŚVARA TEMPLE

Old materials.

The Kallēśvara temple stands at a distance of about fifty yards to the south of the Lakshmī-Nārāyana temple in Adagūr. It is a structure built barely two hundred years ago but containing in it several Hoysala architectural members like the

doorway of the main entrance to the temple, the two bell-shaped pillars in the front porch, and the pillars, beams, etc., inside the temple Above the entrance is placed a Hoysala group, while in a niche of the parapet of the temple is placed an image of Ganēśa of the Hoysala period The latter is said to have been brought over from the Kallēśvara temple situated a furlong away to the north-west of the village.

In other respects the temple is architecturally unimportant. To the south of the entrance on the inner side there is a worn out image of Bhairava of the Hoysala period. Corresponding to it on the north side is set up a Hoysala vīragal

The temple has been constructed mostly of the worked stones of the Hoysala period. The doorways of the navaranga, vestibule and garbhagriha are typically Hoysala in character The central four pillars of the navaranga as also the four corner pilasters of the indented type and three wall sculptures of the Hoysala period, have all been brought over from some ruined temple and used here Inside the garbhagriha the panipītha on which is set up a low linga is old in character

VARDHAMĀNA BASTI.

General description.

The Vardhamāna basti is situated at a distance of about fifty yards to the west of the above-mentioned Kallēsvara temple It consists of a garbhagriha, a closed vestibule, a navaranga, a front mantapa and an open one-ankana porch the front of which has been edged by stone railings The porch has a flight of steps on the east, supported by stone elephants on either side.

Outer view

The outer walls of the basti are raised on a basement consisting of two flat characterless cornices with an inner and larger cornice in between. In the north-east and south-east outer walls have been inserted some sculptures and pilasters of the Hoysala period The eaves of the basti are straight-sided with corner dentil mouldings upwards. The parapet of brick and mortar is evidently of recent days.

Porch.

The two front pillars of the porch which have a thick coat of chunām on them are of the thirty-two pointed star-shaped variety The ceiling of the porch has been carved with the figure of an eight-handed dancing Indra in a circular panel whose outer four corners are carved with kīrtimukhas.

Navaranga

The doorway of the mantapa is guarded by Yaksha dvārapāla figures. On the lintel of the doorway there is a Gaja-lakshmī group The navaranga doorway has indented pilasters on either side. The jambs are carved with vertical bands of a scroll in the convolutions of which appear the figures of elephants, lions, horses, etc On the pediment is the figure of a Jina seated under a mukkode and supported by chāmara bearers on either side.

The navaranga pillars are of the bell-shaped lathe-turned type The side ceilings are plain, but the central one is raised on two sets of corner stones with a low padma pendant in the middle. The doorway of the vestibule has perforated screens on either side To the south of the vestibule doorway there are two small images of Dharanīndra Yaksha.

The image of Vardhamāna inside the garbhagriha is about four feet high and standing in the samabhanga posture under a mukkode

Mandarasaila.

In the basti there is a stone representation of what is called Mandara-śaila which is worked in the form of a brindāvana with stepped pyramidal cornices. On each facade of the śaila there are fifteen rows of sculptures representing various Tīrthankaras. In all, there are about 504 saints depicted in the same way

OTHER TEMPLES

About a furlong to the north-west of the village there are two temples of the Hoysala period dedicated to Kallēśvara and Mallikārjuna which appear to have been constructed during the 12th century A D The former temple faces east and the latter north The latter temple is immediately to the south-east of the former. Both the temples are soap-stone structures having plain outer walls, basement cornices and stepped pyramidal towers with frontal projections over the vestibules. On the projections there are well-preserved Hoysala crests (Pl. V, 2, and VI, 3) depicting Sala in the attitude of attacking the tiger The stone finials of the towers are missing from both the temples

Mallikarjuna.

The outer wall of the Mallikārjuna temple has a plain middle cornice all round. The temple consists of a garbhagriha, a vestibule, a navaranga and a porch The roof of the temple is low and the pillars have cylindrical shafts on square bases. Inside the navaranga there is a well-carved bull of small size.

Kallesvara

The Kallēsvara temple has a garbhagriha, a vestibule with a doorway having perforated screens on either side and a large closed mantapa in front, which appears to have been constructed in two different periods.

The central pillars in the ankana to the front of the vestibule are cylindrical. The other pillars of the mantapa are of the bell-shaped lathe-turned type. In the north-western corner of the mantapa there is a cell which appears to have been introduced at a later period. It contains a good image of Sūrya who holds natural-looking lotuses in his hands and wears a square-shaped tiara which rises in tiers. In the ankana to the front of the vestibule there is a good figure of Nandi which is similar in workmanship to the bull of the Mallikārjuna temple mentioned above. In the centre of the hall there is another bull which is rather rudely carved, though

possessing good features In a niche of the parapet above the temple of Kallēśvara inside the village there is a nicely worked image of Ganēśa which is said to have belonged to this temple originally

Kasipura.

Situation and antiquity.

About a mile directly to the north of Adagūr is the ancient site of Kāśipura which is now overgrown with jungle and is deserted. The place seems to have been a prominent one during the middle or the late Vijayanagar period. A rubble fort wall provided with corner bastions surrounds it. Towards the east of the site there is a high prākāra, inside which three ruined temples stand The middle temple is dedicated to Śiva, the south one to Pārvatī and the north one to Rāma. All the structures are now in a woefully ruined state

ŚIVA TEMPLE.

General description.

The Śiva temple contains a garbhagriha, a double vestibule, a navaranga, a front ardhamantapa and a pātālānkana The doorways of the garbhagriha and the inner vestibule are of soapstone and appear to have been brought over from some ruined Hoysaḷa structure On the two sides of the garbhagriha doorway there are perforated screens The lintel of the doorway has lotus drops. The ceiling of the garbhagriha, which is raised on two sets of corner stones, has a padma pendant in the centre which is Hoysaḷa in character

Walls and pillars

The outer walls of the temple and the pillars of the navaranga, etc, are all constructed of granite and are typically of the middle or even late Vijayanagar period The pillars are Dravidian in type containing relievo figure sculptures on their cubical mouldings Among the figures there are nāgabandhas, cow and the linga, ladies, obscene figures, monkeys, ridden and unridden elephants, tiger, linga, Nandi, Yaksha, yāli, ridden horse, trunked bird, kalaśa, Vīrāñjanēya, lion, Vēnugōpāla, Kālinga-mardana, etc On one of the facades of the base of a pillar in the mukhamantapa is represented the relievo figure of a person wearing kīrīta on head and gown over body coming down to the knees and covering the hands completely On a cubical moulding of another pillar is the representation of two rearing parrots On another cubical moulding is sculptured a flower which looks very much like the flowers appearing in the ceilings of the temples of the Ikkēri school. Two of the pillars of the mukhamantapa have sixteen-fluted shafts ornamented with beaded and octagonal bands. The beads are large and look like rudraksha Above the shafts the vases are aslo sixteen-fluted

RĀMA TEMPLE

General description. The Rāma temple to the north of the Īśvara temple has a garbhagriha surrounded by an inner pradakshina, a navaranga and a mukhamantapa. The two front pillars of the mukhamantapa are Dravidian in type like the rest of the pillars; but the upper corners of their bases are carved to represent two-tiered pavilions which appear very much like observation towers On the lintel of the sukhanāsi doorway is a figure of Ranganātha

Sita. Among the main images of the temple, only that of Sītā is existing now, (Pl VI, 2), and that, too, in a mutilated condition. The image is of potstone with breast-band, pītāmbara and kirita. The height of the image is about 4′ including the tōrana.

Parapet. The parapets of both the Śiva and Rāma temples are provided with a series of brick and mortar niches of about the 17th century enshrining stucco images among which several are obscene. Parrot motifs also occur in the parapets.

MINOR STRUCTURES.

Parvati shrine. The Pārvatī temple to the south of the Śiva temple is characterless and does not call for any special remark

Prakara cells. All round, the prākāra has been provided on the inside with cells, particularly on the west Inside the cells of the prākāra there were enshrined lingas originally. It is said that there were existing 101 such lingas.

A devotee. To the west of the Pārvatī shrine was found a soap-stone image of a devotee standing, with folded hands and paraśu, under a kīrti-mukha and wearing a long cap folded to the left The sculpture represents perhaps the builder of the temples during the Vijayanagar period.

Mahadvara. There are two mahādvāras to the prākāra, one on the east and the other on the west On the cubical mouldings of the pillars of the east mahādvāra are found figures of Yakshas, snake charmers, (Pl VIII, 1), etc On either side of the mahādvāra on the inside are found rude relievos of persons dressed in the Moghul fashion The figure to the south has a parrot in the uplifted left hand and what looks like a Mahratta pagadi on the head. It is possible that the prākāra was added during the 17th century when the towers and parapets of the temples were also constructed.

Goni-Somenahalli.

ŚIVA TEMPLE.

History and general description

Gōni-Sōmēnahaḷḷi is a village situated at a distance of about four miles to the east of Halebid. It contains a dilapidated Śiva temple which is a structure of the Hoysala period and was constructed in 1227 A.D.

Of the two courses of the original outer walls the outer course has completely disappeared so that we cannot now form any idea with regard to the sculptural details of the walls We find, however, a few architectural members here and there from which we may suppose that the outer walls were relieved by thin right-angled pilasters and that the eaves were straight-sided with upward dentil projections at intervals

On the roof of the navaranga is placed a good Hoysala group which must have been originally placed on the projection of the tower over the vestibule

The temple consists of a garbhagriha, a sukhanāsi, a navaranga and a small one-ankana porch The front two pillars of the porch have each a square base and a cylindrical shaft The roof of the temple is low.

Navaranga.

Inside the navaranga the four central pillars are similar in character to those met with in the Chālukyan group of structures in the Dāvanagere Taluk (*see* M A R 1939) Each of them has the cubical, sixteen-fluted, octagonal, cubical, drum and wheel mouldings in order from the bottom.

All the ceilings of the navaranga are a little deep and are raised each on two sets of corner stones with a padma pendant in the centre The pilasters against the walls are indented Against the north wall of the navaranga there is a turreted niche which is well worked but empty.

Images.

Inside the navaranga are placed a few characterless nāga stones, a Ganēśa and three exquisitely carved images of Sarasvatī, Shanmukha and Mahishāsuramardinī Though the last three images are now in a mutilated condition, they show high sculptural merit and minute delicacy of detail The image of Mahishāsura-mardinī, particularly, is very impressive (Pl III, 4) She is eight-handed and among her attributes the arrow in the right uppermost right hand and the bow, the bell and the buckler in three of the left hands are carved realistically The hand holding the arrow shows movement the goddess is in the attitude of drawing out the arrow from the quiver at the back The twist of the bow-string is clearly represented. The right leg of the goddess treads on the buffalo which protrudes its tongue under the weight of the goddess and is about to collapse From out of the upper portion of the neck of the buffalo, the demon issues forth and has placed his left leg already on

the ground while yet his right leg is within the buffalo. The goddess has bent his hand backwards and has speared him with her trident Her act of killing the demon is accomplished and there is an expression of triumph on her face She wears the usual ornaments and yajñōpavīta In the image of Shanmukha who has six heads may be noticed the details of the peacock's feather and the rudrāksha garland around the neck of the bird.

Vestibule and garbhagriha.

The doorway of the vestibule has perforated screens on either side and is guarded by Śaiva dvārapālās The garbhagriha doorway is also supported by similar dvārapāla figures. On the lintel of the latter doorway there is a Gajalakshmī group. The ceiling of the garbhagriha is raised on two sets of corner stones and has a padma in the centre. Inside the garbhagriha the linga is low, being about a foot in height including the pedestal The bull in the vestibule has a stout body with a disproportionate neck and snout

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KADUR DISTRICT.

Hiremagalur.

Antiquity

This is a large village about a mile to the south-east of Chickmagalūr In the inscriptions of the eleventh century A D, the place is called Piriyamuguli agrahār. Please *see* M A. R 1916, p. 21 for the tradition connected with the place. The village seems to be of considerable antiquity and to have been an agrahār town in c. 900 A D. during the time of the Gangas

ĪŚVARA TEMPLE.

A tenth century structure

Attributable, in all probability, to this early period is the Īśvara temple in the village. It stands a little distance directly to the west of the yūpastambha which has been declared as an Ancient Monument under Class II

The temple has no doubt been rebuilt at some later period But the navaranga pillars which are similar in character and type to those met with at the Rāmēśvara temples in Kubatūr (M. A R. 1941, p 18) and Narasamangala (M. A R 1937, pp 22 ff.), the ribbed brackets above the pillars, the navaranga doorway which is similar in type to that of the Rāmēśvara temple at Kubatūr, the sculptural peculiarity of the so-called Jademuni to the north-east of the temple, the bull of the Kigga type (M.A. R 1931, pl VII, 3) to the south-east and the

yūpastambha which no doubt seems to belong to the temple itself—all these declare the monument to belong to c. 900 A D

Navaranga pillars.

The linga inside the garbhagriha is not very large It is about 2½ feet in height including the pedestal With the pillars of the navaranga and their disposal we may compare those met with at the Nonabēśvara and Gangēśvara temples at Nonavinakere. Each of them has a low square base on which rises a cylindrical shaft overlaid by several cylindrical mouldings The shaft terminates in a vase shape and is surmounted by three wheel mouldings The brackets are ribbed as in earlier temples.

Ceiling.

The central ceiling of the navaranga is divided into nine panels by right-angled bands. In each panel is carved in bold relief a padma medallion.

Doorway

Each of the jambs of the navaranga doorway (Pl. VII, 2) has at the bottom two panels, side by side, containing a bearded figure with facial features suggestive of the lion and seated either in padmāsana or with crossed knees secured by a patta as in the images of Yōgānarasimha. The dishevelled hair of the figure is secured by fillets One of the figures on the left jamb is holding in its left hand what looks like a staff Above the panels the ornamentation of the jambs is as follows —

1. A vertical scroll band,
2. A pilaster having a low square base and octagonal, mono-cylindrical (right) or tri-cylindrical (left), cubical and vase mouldings on its shaft, and
3. A cylindrical shaft issuing out of petals and intertwined by a scroll. The base of the shaft on the right side is carved with the relievo figure of an elephant.

The porch of the temple which has pillars of the Dravidian type seems to have been put up during the 17th century A.D

Bull and Jademuni

To the south-east of the temple there is a natural-looking bull which, in its features, reminds us somewhat of the bull at Kigga though it may not be as beautiful. To the north-east of the temple there stands the image of what is called the Jade-muni· (Pl. VIII, 2). It is an image in the round with dishevelled hair and having a padma medallion inset in a crescent above the right ear Padma-kundalas are worn in the ears. The image wears like a Brahmachārin a loin cloth secured by a girdle A belt-like band is also worn in the upavīta mode The image has four hands and eight legs The front four legs are in a row facing to front while the hind legs form two pairs facing opposite directions. In the four hands of the image are held the following attributes : rosary, a long staff, broken (looks like another staff) and a pitcher-like vase with lid, perhaps representing a kamandalu. There appears to be an indication of the

phālāksha The hairs are arranged in falling curls (jatābhāra). Though the image is called Jade-muni, it looks likely that it may represent a form of Śiva as suggested by the crescent above the right ear.

Built into the steps of the temple is a portion of the eaves which is decorated on its undersurface by a frieze of flying geese.

Yupastambha

The yūpastambha has a high cubical base, then a short octagonal moulding and then again another cubical moulding overlaid by a square abacus bearing a long lotus bud On the east and west sides of the bud, there are three incised lines suggestive of a trident. On the east face of the base of the pillar was discovered a Kannada inscription of about the tenth century A.D

KŌDANDA-RĀMA TEMPLE

History.

The Kōdanda-Rāma temple to the south-east of the village seems to have been constructed in three stages of the earliest stage which appears to have originally consisted of the garbhagriha, the vestibule and the navaranga, only the garbhagriha and the vestibule are now existing. The present navaranga is possibly a work of the 14th century while the mukhamantapa is certainly not earlier than the 16th century.

Outer walls

The outer walls of the garbhagriha and vestibule (Pl. IX, 1) are raised each on a square basement having flattened sides The basement consists of six cornices of which the fourth and the fifth from the bottom have dentil mouldings and uncarved right-angled and oblong mouldings, respectively. The walls are divided into two compartments—upper and lower—by an eaves-shaped middle cornice running right round the garbhagriha and vestibule In both the compartments are found wall images, while the upper compartment has, in addition, several turreted niches and turret-bearing pilasters

Among the wall images the following are noteworthy —

South wall

Lower compartment—

1 Garuda
2. Vēnugōpāla
3. Janārdana
4 Loving couple
5. Kālingamardana
6. Yōgā-narasimha
7 Ganapati

Upper compartment—

8. Gōvardhanadhārī
9 Hanumān
10. Lady at toilet
11. Kēsava
12. Sūrya-Nārāyana
13 Standing Narasimha
14. Janārdana with padma, chakra, sanka and gadā
15. Kēsava

West wall .

Lower compartment—

16 Attendant (not carved)
17. Lakshmī-nārāyana (not carved)

Upper compartment—

18. Nārāyana
19. Mādhava
20. Nārāyana
21. Attendant
22. Indistinct representation of a form of Vishnu

North Wall ·

Lower compartment—

23. Uncarved panel
24. Attendant
25. Indistinct figure
26. Seated Lakshmī
27. Kēśava
28. Kēśava
29 Garuda

Upper compartment—

30. Indistinct form of Vishnu
31. Indistinct form of Vishnu
32 Hayagrīva
33 Indistinct form of Vishnu
34. Indistinct form of Vishnu
35. Indistinct form of Vishnu
36 Hanumān
37. Sūrya-Nārāyana

The basement and outer walls of the navaraṅga which are built of brick and mortar are characterless. The same is the case with regard to the outer walls of the mukhamantapa The brick and mortar parapet and the projection over the vestibule in front of the tower are works of about the 17th century. But a portion of the parapet above the garbhagriha and vestibule is of stone having dentil mouldings.

Later extension.

The pillars of the mukhamantapa are of the Dravidian type and tapering. The navaranga doorway is guarded by Garuda on the right and Hanumān on the left. The entrance is provided with a wooden double door whose front face has well-carved wooden bands unfortunately covered over at present with a thick coat of muck and chunām. Among the ornamentations on the several bands are a scroll with graceful convolutions, beads, dentils and medallions The door seems to be a work of about a hundred or a hundred and fifty years ago

The four central pillars of the navaranga are high Each of them consists of a square base and a cylindrical shaft. The pilasters against the walls are indented. The ceilings of the navaranga are characterless

Vestibule.

The temple appears to have had originally an open vestibule At present, however, a doorway has been put up with a lintel stone covered by wood The wood is much eaten up by white ants On either side of the vestibule on the inside, brick and mortar walls have been constructed in recent days and two strong rooms have thus been introduced The ceiling of the vestibule consists of an octagon and a square with a flat panel in the centre, divided into nine compartments in each of which there is a neatly carved rosary.

Garbhagriha.

The garbhagriha doorway is typically Hoysala in character though the jambs are not well-carved with sculptural details The pediment has an uncarved flat panel. The doorway is supported by Vaishnava dvārapālas of whom the figure on the left is not well carved The garbhagriha ceiling consists, like that of the vestibule, of an octagon and a square, but in its centre there is a well-carved large single padma

On an oblong pedestal inside the garbhagriha stands the image of Kōdanda-Rāma supported by the image of Sītā on the right and that of Lakshmana on the left Rāma and Lakshmaṇa both carry arrows in their right hands and strung bows in their left. The goddess holds padma in her left hand while her right hand is hanging down All the three images are carved with the details of ornamentation characteristic of the Hoysala period. The front face of the pedestal has a panel depicting Hanumān.

The processional metallic image of the temple is Janārdana in form and is supported by the images of Śrī and Bhū.

The prākāra shrines are all of recent days. In the cells to the west are enshrined the following images beginning from the south —

Images in prakara cells.

1 Vēdānta Dēśika (not of any sculptural merit)

2. Yōgā-narasimha with the knees crossed and without the yōgapatta. This is a typical Hoysala sculpture with the dāśavatāras on the prabhāvali

3 Sugrīva with folded hands. This is a rude image, about a hundred and fifty years old, with a Kannada inscription on the pedestal saying that it was consecrated by one Kāsiappa, son of Īśvarappa in the cyclic year Śārvarī (corresponding perhaps to 1780 A D.)

4. A form of Vishnu (? Venkatēsa) holding what looks like a lump (?) in the front right hand, prayōga-chakra in the back right hand, natural-looking śankha in the back left hand and the front left hand placed on kati (Pl. X, 1) The image wears makarakundalas in the ears and moderate ornaments on the body. The kirīta, too, is modestly worked. The god wears yajñōpavīta from the knot of which is suspended a long flowing chain which terminates in a jingle to the right of the right ankle. His drapery is down to the knees only. The general features of the image remind us of the image of Venkatēśa at Pālya, though the attributes here are different. The image is set up on a Garuḍa pedestal of the Hoysala period but having an inscription of about the 17th century saying that it is a gift of a certain Cheluviah. The image itself is perhaps of the 11th century A.D

In the north-east prākāra also there are some cells enshrining images. In one of the cells the image of Rāmānujāchārya, which appears to be about 200 years old, is enshirned In another cell there is a potstone figure of Yōgānarasimha under a gracefully worked prabhāvali, possibly of the Hoysaḷa period It looks as if this sculpture existed originally on the front face of the projection in front of the tower of the temple. Inside the cells of the Ālvārs and Āchāryas, the largest image which is in chinmudrā appears to represent Vēdānta-Dēśika. It may not be Rāmānujāchārya since his images are generally found with folded hands To the left of this image are the images of Rāmānujāchārya (with folded hands and tridanda), Nammālvār and Tirumangai Āḻvār

PARASURĀMA TEMPLE

The Paraśurāma temple stands to the north-west of Hiremagalūr It consists of a garbhagriha, a vestibule and a navaranga The outer walls and tower which are built of brick and mortar may be assigned to about the 17th or 18th century. But the granite linga inside the garbhagriha, which is shaped like a thick rude paraśu or axe, is possibly of earlier days

In front of the temple there are a vīragal and an inscription of about the 10th century A D. The latter looks very much like the Rāshtrakūta inscription stones in the Shimoga district

IMAGE OF KĀLĪ.

At a distance of about 50 yards to the north of the Paraśurāma temple there is a soap-stone sculpture in relief depicting Kālī The goddess is two-handed holding sword in the right hand and an indistinct symbol in the left. She is seated in padmāsana on a pedestal on either side of which are a rearing lion and a lady attendant In the upper panels on either side of the goddess there is an elephant holding above the head of the goddess what looks like a bell in its trunk. The upper edge of the prabhāvali is ornamented with a thick rope of rudrāksha.

Ambale

Situation and history.

Ambale is a village situated at a distance of about two miles to the south of Hiremagalūr It appears to have been a prosperous agrahāra town during the 12th century A D. It contains four temples dedicated to Chennigarāya, Lōkēśvara Vīrabhadra and Gōpālakrishna

CHENNIGARĀYA TEMPLE

General description.

The Chennigarāya temple contains a square garbhagriha, a vestibule and a square navaranga. The outer walls are raised on plain basement cornices and are relieved by right-angled pilasters between which are padma medallions The tower of brick and mortar is of the Pāleyagār period.

The four central pillars of the navaranga have cylindrical shafts with square and wheel mouldings. All the ceilings are raised on two sets of corner stones with lotuses in the centre.

Main image

Inside the garbhagriha the image of Chennigarāya is about five feet high excluding the Garuda pedestal on which it is standing. Its lower right hand is broken, but the stalk of the lotus is visible. The other hands hold in order. śankha, chakra and gadā. The prabhāvali is carved with the ten avatāras of Vishnu. The main image is supported on either side by the images of the consorts of Vishnu

The temple was constructed by Ballāla II in 1178 A D. according to the inscriptions Nos 21 and 22, Chikmagalūr taluk.

LOKĒŚVARA TEMPLE

This temple is similar in construction to the Chennigarāya temple. Inside its navaranga are set up the images of Ganēsa, Nandivāhanamūrti with Pārvatī, Sūrya and Shanmukha The temple is architecturally unimportant

VĪRABHADRA AND VĒNUGŌPĀLA TEMPLES.

Hoysala image

The Vīrabhadra temple is modern. The Vēnugōpāla temple, though also modern, is a popular minor muzrai institution and is built on a high platform. Though the building has no architectural importance, the image of Vēnugōpāla inside the garbhagriha is a well carved image of the Hoysala period

Brahmasamudra

Antiquity

An account of the village of Brahmasamudra and its temples has appeared in the Annual Report of this Department for 1926 The place appears to have been the seat of a Pāleyagār during the 17th century. There is a mud fort wall all round the village, with a moat outside it

But during the Hoysala period there were two temples Dedicated to Vīranārāyana and Nākanāthēśvara. Of these only the Vīranārāyana temple is now standing intact. On the site of the old Īśvara temple is built at present a country-tiled house to serve the purpose of the temple

VĪRANĀRĀYANA TEMPLE

General description

The plan of the Vīranārāyana temple is simple. The garbhagriha and navaranga are both square in plan Two of the basement cornices have the uncarved dentil, right-angled and cross-shaped mouldings On the outer walls are found only the right-angled pilasters bearing biscuit-shaped mouldings The eaves are straight with dentil mouldings projecting upwards at the corners

Porch and Navaranga

The porch is entered by a flight of steps supported on either side by stone elephants The two front pillars of the porch are bell-shaped and lathe-turned like the four central pillars of the navaranga The navaranga doorway has the usual jambs with vertical bands of ornamentation But the bands are uncarved. On the architrave is a relievo figure of Garuda The upper lintel is carved with a row of turrets, both Dravidian and curvilinear While the ceiling of the porch is flat and

divided into nine panels carved with lotuses, the ceilings of the navaranga are all well carved as follows proceeding from the east clockwise .—

1 Circular and dome-like with padma pendant

2. Two sets of corner stones with padma inset in a Śrīchakra.

3. and 4. Same as No 2.

5. Eight-pointed star with octagon further up and a padma inset in a circle in the centre

6. Three sets of indented squares with padma pendant in the centre

7 Four concentric indented circles with padma pendant in the centre.

8 Three concentric eight-pointed stars with padma pendant in the centre.

9 (Central) The central ceiling is deep and rises in the form of a dome with three concentric circles rising above two sets of octagons In the centre of the ceiling there is a large padma pendant On the front face of the lower set of the octagons are carved the figures of the eight Dikpālas in their positions with figures of marching warriors in between

Vestibule and garbhagriha.

The lintel of the vestibule doorway contains an exquisitely carved Lakshmī-Nārāyana group supported on either side by richly floriated and minutely carved ridden makaras (please *see* illustration in M. A. R. 1926, Pl VIII) The lintel of the garbhagriha doorway has a boldly carved Gaja-Lakshmī group

Main image

The main image of Nārāyaṇa inside the garbhagriha stands on a Garuda pedestal holding in his four hands sankha, padma, gadā and chakra. It is a beautiful sculpture with minutely worked ornaments all over the body and a rich bejewelled kirīta on the head. Including the Daśāvatāra prabhāvali and the pedestal the image is about 5 feet high.

In the navaranga of the temple the following images are found :—

1. A rudely carved Vēnugōpāla, probably of the 14th century.
2. A Saptamātrikā group, probably brought from the ruined Śiva temple.
3. A well-carved Yogānarasimha image of the Hoysala period.
4. An equally well-carved image of Ganēśa, also of the Hoysala period

NĀKANĀTHĒŚVARA TEMPLE

Dvarapala images.

The modern country tiled house which enshrines the old linga of Nākanāthēśvara calls for no special remark But on either side of the building there are two images of Saiva dvārapālas (Pl. VIII, 3 and 4) which appear to have belonged to the original temple These images, though somewhat smaller in size, are so exquisitely carved with plentiful details of ornamentation that they are not in any way inferior in workmanship to the large-size dvārapālas at the Hoysalēśvara temple in Haḷebīd.

Mallesvara.

MODERN TEMPLES

Mallesvaradamma temple

Mallēsvara is a small village situated at a distance of about a mile and a half to the south-east of Kadūr. To the south-west of the village stands the temple of the goddess of the village, called Mallēśvaradammā She is also called Honnaralammā or Honnu-Aralammā because she is said to have been formerly standing under a peepul tree (Arali-mara) Inside the temple, however, there is no image but only an ant-hill which is said to contain the image of the goddess

The structure itself is barely forty years old and calls for no remark. It is a building of size stones and masonry pillars, and is enclosed in a wide prākāra. It is said that there is a copper plate inscription pertaining to the temple in the possession of one Dēvara Bhatta of Tarikere who is said to be the pūjāri of the temple. The inscription is reported to consist of a single copper plate written on only one side.

Kenchamma and Chaudamma.

To the west of the Mallēśvaradammā temple is a mono-celled modern structure built for the goddess Kenchammā and Chaudammā. Inside the cell there are also some rude stones shaped like neolithic celts and worshipped by the villagers

Matangi.

At a little distance to the north of this temple is another modern structure of mud and rubbles built for the goddess Mātangī. The image is a form of Durgā, about nine inches in height. It is a relievo sculpture in the seated posture.

Modern temple

Inside the village there is a temple of perhaps the Pāleyagār period containing the metal images of the Mallēśvaradammā temple. The pillars of the navaranga are Dravidian in type and tapering. On one of the ceilings there is the representation of a crawling cobra

RĀMĒŚVARA TEMPLE

History.

At a distance of about a mile to the south-east of Mallēśvara is situated, in a toddy grove, the temple of Rāmēsvara whose outer walls have, in recent times, been built of size stones. But the inner view of the temple shows that it was originally constructed perhaps during the 13th century A D

General description.

The garbhagriha doorway is ornamented on the jambs with kalaśas and vertical bands of floral and rope designs The vestibule is open. The four central pillars of the navaranga are short and Dravidian in type with cubical, sixteen-fluted and octagonal mouldings. They are made of granite.

To the south-east of the temple there is set up a pot-stone inscription of the Hoysala period. Unfortunately the letters of the inscription are completely effaced

MALLĒDĒVA TEMPLE

History. This is a structure in the village going back to about the 12th century A.D. according to the inscription No. 10 Kadūr, which records a grant to the temple In the inscription the god is called Mallikārjuna

General description. The outer walls of the temple have all collapsed In their place walls of rubble and mud have been constructed The structure consists of a garbhagriha, a vestibule (recently closed), a navaranga and a porch Inside the navaranga each of the four central pillars has the cubical, eight-sided and cylindrical mouldings The central ceiling has a boldly carved padma. The roof of the structure is low. The linga inside the garbhagriha is about 3 ft. in height including the pedestal and is flat topped

Tangali

History To the south-south-east of Kadūr at a distance of about 3 miles lies the village of Tangali which appears to have been an ancient agrahāra town of the Hoysala period

Temples. The Īśvara temple which stands to the north-east of the village is a structure of c. 1200 A.D But the Yōgā-Narasimha temple is a later structure, perhaps dating from about the 17th century as indicated by its workmanship.

YŌGĀ-NARASIMHA TEMPLE

Yoganarasimha. There are two cells in the Yōgā-Narasimha temple, one enshrining the image of Kēśava and the other, the image of Yōgā-Narasimha. It is said that formerly only the Kēśava image and shrine existed and that during recent days, that is about 60 or 70 years ago, the Yōgā-Narasimha image was brought from somewhere and installed in the other cell. It is very likely that the image was carved during the late Vijayanagar period.

Kesava. The image of Kēśava appears to belong to about the Hoysala period, though the prabhāvali is absent. The archaic smile and the pitted face, however, are similar to the Pāleyagār period images. The image wears yajñōpavīta.

ĪŚVARA TEMPLE.

General description.

The Īśvara temple which stands at a distance of about a hundred yards to the north-east of the Yōgā-Narasimha temple is a granite structure of the 13th century A D Above its garbhagriha the tower rises in the form of a stepped pyramid with a partly dilapidated stone projection over the vestibule The outer walls of the temple consist of plain slabs set on edges The basement consists of five plain cornices. The temple consists of a garbhagriha, a vestibule and a navaranga with a doorway and a porch to the south The pillars of the porch are cylindrical. Inside the navaranga are found the sculptures of Nandi and Sarasvatī, both of which are of the Hoysala period

Hulikal.

A Jaina Retreat.

At a distance of about a mile and a half directly towards the east of Tangali, we come across a group of rocky boulders which collectively are called by the villagers as the Hulikal area On the north-western face of one of the boulders are carved several panels of sculptures in two rows, the upper row consisting of five rude figures of Jain saints in the standing posture and the lower one consisting of eight figures of seated saints The standing figures are carved below arches which are Muslim in character. Below the eight larger figures in the lower row are inscribed the names of the saints in Kannada characters which appear to belong to about the 15th or 16th century From left to right the names read: Nēmannagalu, Rākannagalu Vinaya-Bhattārakaru, Āryasēna-Bhattārakaru, Ajitasēna-Bhattārakaru, Prabhā-chandradēvaru, . . dēvaru and Gunakīrti-dēvaru

In a middle panel between these names there are carved smaller figures of four more saints whose names, however, are not inscribed.

Macheri

Antiquity.

The village of Macheri which is situated at a distance of about three miles to the south-east of Kadūr appears to be a place of great antiquity. The main structure of the Yōgā-Narasimha temple at the place has pillars and ceilings which resemble those met with at the Nonabēśvara and Gangēśvara temples in Nonavinakere, Tumkur district (please see M.A.R 1939, pl XVIII, 1) which have been assigned to circa 900 A D

YŌGĀ-NARASIMHA TEMPLE.

General description.

The outside view of the temple is insignificant and weird with the ruined tower and collapsed walls of the prākāra belonging to about the 17th century. The temple, as it is, consists of a garbhagriha whose outer walls have disappeared, an open vestibule with two slender cylindrical pillars in front as at Nonavinakere, a navaranga with the four central pillars looking almost like the ones met with at Nonavinakere and some temples at Āvani, a mukhamantapa and kaisāle with the main towered entrance on the north side

Main image.

The image of Yōgānarasimha in the garbhagriha is a good sculpture (Pl. X, 2). His crossed legs are not completely tied up by the yōgapatta which is broken between the knees. The front hands are freely resting about his knees while in the back hands are held śankha and chakra He is supported on either side by small figures of his consorts. The Daśāvatāras of Vishnu are carved on the prabhāvali Excluding the pedestal the image is about 2′ high. The fact that the pedestal does not appear to belong to this image suggests the possibility that the original image of the temple was lost and that the present one was installed perhaps in c 1300 A.D

RUINED KĒŚAVA TEMPLE.

To the north of the Narasimha temple there is a ruined temple built for enshrining an image of Kēśava which is now missing The outer walls, doorways, etc., are all characterless. The navaranga pillars have octagonal shafts rising on square bases Inside the navaranga there is a mutilated Vaishnava dvārapāla.

ĪŚVARA TEMPLE

A Hoysala structure.

The Īśvara temple which, according to an inscription lying in its navaranga, is called the Kalidēva temple is a Hoysala structure constructed during the early part of the 12th century A.D. when King Vishnuvardhana was ruling. It has become unfortunately greatly dilapidated and is beyond repairs. It consists of a garbhagriha, an open vestibule and a navaranga The last is unduly large and provided with porches both on the north and south Four of the pillars of the navaranga are bell-shaped and lathe-turned

A Traditional Account regarding Macheri.

Capital of Virata.

The name 'Macheri' is locally explained to have been derived from the word 'Matsyapuri' Matsyapuri was the capital of Virāta, a king mentioned in the Mahābhārata.

Kuntihole.

At a distance of less than a mile to the east of the place the river Vēdāvatī which flows on a hard rock bed cutting it in several places is called 'Kunti-hole' Here it is said that Kunti met her sons, the Pāndavas, who were having their 'ajñātavāsa' The present Kōdanda-Rāma temple which stands on the west bank of the river and is definitely a structure of the Pāleyagār period has of course nothing to do with the tradition

Kichaka's abode

About two furlongs to the east of Kuntihole there is a hillock which is pointed out as the Kīchakana-gudda, that is the place where Kīchaka, the brother-in-law of king Virāta, lived. On the summit of the hillock there is a cave shrine enshrining about seven natural stones of which one is pointed out as representing Mylāra-dēvaru or Mallidēva who is said to have been the family deity of Kīchaka. The village at the foot of the hillock is called Mallidēvanahalli.

Uttaragograhana.

At a distance of about a mile and a half to the north of Macheri there is a village called Turuvanahalli 'Turu' means cattle and the village is said to mark the spot of 'Uttaragōgrahana' where Arjuna is said to have rescued the cows of the city of Virāta.

Yellambalasi

Situation and antiquity.

The village of Yellambalasi which is situated at a distance of about seven miles to the north-east of Kadūr appears to have been a place of great antiquity. In the inscription No. 21, Kadūr Taluk, of 1089 A.D. a temple of Gangēśvara is mentioned. This temple is no longer in existence.

KĒŚAVA TEMPLE.

The three cells.

Among the temples now existing at the place, that of Kēsava is the largest. It stands to the south-west of the village and faces east. Though it is now a triple-celled structure enshrining Kēśava in the main cell, Vēnugōpāla in the south cell and Lakshmīnarasimha in the north cell, it is only the last mentioned cell that appears to be clearly the earliest of the three, having been built of soap-stone and having distinctly different basement cornices and right-angled pilasters on the outer walls The other cells are built of granite and their outer walls are relieved by flatter right-angled pilasters

Images.

The images, however, in all the three cells are very good works of art of the Hoysala period, the image of Lakshmīnarasimha being the best of them. The image of Vēnugōpāla in the south cell stands cross-legged under a tamāla-tōrana playing on

the flute in a graceful attitude as at Bellūr and Kuppagadde. The image of Kēsava in the main cell has no prabhāvali while the images in the other two cells have It would therefore appear that the image is of a slightly later period and may have been installed towards the close of the 13th or at the beginning of the 14th century. On the prabhāvali of the Lakshmīnarasimha image the ten avatāras of Vishnu are represented.

In the north-western corner of the navaranga, there is a beautiful image of Dakshināmūrti which is evidently of the Hoysala period He is seated with the right leg on the ground and the left one folded up and placed on the seat His four hands are thus disposed chinmudrā, holding rosary, holding pāśā and holding pustaka.

Pillars and doorway

The pillars of the navaranga are all characterless. There is not even one bell-shaped pillar All the pillars have square bases and octagonal shafts.

The doorway of the Gōpālakrishna shrine and a prop given in the navaranga to support a cracked beam form a distinct group and appear to belong to some temple of the 10th century. The prop is a pillar of the Nonavinakere type and in all probability belonged, along with the doorway, to the Gangēśvara temple mentioned in the inscription No 21, Kadūr Taluk.

Later extension.

In front of the navaranga there is a 'jagali' on either side On the right jagali is placed a large mutilated image of Sarasvatī of the Hoysala period. To further front there is an open mantapa of the Pāleyagār period. To further east there is the mahādvāra of the temple. On the cubical mouldings of two of the pillars in the open mantapa appear the relievo figures of two devotees whose names are carved below them thus. 1. Nallapa Hebbāruvana makalu Lakshmana Hebbāruva (Lakshmana Hebbāruva son of Nallapa Hebbāruva); 2 Dēvapa Hebbāruvana makalu Kāmapa Hebbāruva (Kāmapa Hebbāruva, son of Dēvapa Hebbāruva)

Hoysala Sarasvati.

At the entrance to the village on the east, there is a very good image of Sarasvatī (Pl X, 3) which is exquisitely carved and is definitely of the Hoysala period.

KALLĒSVARA TEMPLE

Old structure.

On the western bund of the tank of the village stands the Kallēsvara temple, the garbhagriha portion of which appears to be very old as indicated by its basement cornices, the middle one of which is round. The linga in the main cell is large and flat-topped. The navaranga of the temple, however, is a recent addition.

RUINED ĪŚVARA TEMPLE

General description

On the northern side of the tank and to the north-east of the village, there was standing another temple dedicated to Kallēśvara and originally consisting of a garbhagriha, a vestibule and a navaranga with its doorway on the south. The outer walls of this temple have all disappeared The navaranga doorway is very ornamentally carved in a style similar to the doorway of the Īśvara temple at Hiremagalūr. There are vertical bands on the jambs, consisting of the floral and rope mouldings. The pilasters on either side are cylindrical and coiled by a highly floriated creeper Underneath the jambs on either side is a panel of sculptures. It may be noted however that the rope band on the jambs is absent at Hiremagalūr.

Garji

Antiquity.

The village of Garji is situated at a distance of about nine miles to the east of Bīrūr. It was an ancient agrahāra town which, according to the Inscription No. 22, Kadūr Taluk, dated 1080 A D , was called Hiriyan-Garāje According to the local traditional account there were forty Śrīvaishnava families known as the Hebbāruvas living at the place in olden days At present, however, there is not even one Śrīvaishnava family.

KALLĒŚVARA TEMPLE

Old temple and tank

The Kallēśvara temple stands in the north-east quarter of the village About a hundred yards to the east of the temple is to be found the tank of the village, which may be identified with the 'Hiriya-kere' mentioned in the inscription referred to above

Outer view of temple.

The outside view of the temple is so whitewashed and altered by recent renovation work that we might mistake the building for a modern one

Inner view

The interior, however, bespeaks of the antiquity of the structure (Pl IX, 2). The navaranga doorway resembles closely the doorway of the Gangēśvara temple at Nonavinakere in the Tumkūr district The lintel bears an eaves-shaped cornice with a row of flying geese below On either side of the jambs are indented pilasters ornamented with beaded hangings on their shafts On the lintel is the representation of a scroll, the convolutions of which bear figures of dancers, musicians, etc. The middle of the cornice is decorated by a Gaja-Lakshmī group

Inside the navaranga the four central pillars form one group and are well-carved. The base of each pillar is square and the shaft has an eight-sided moulding at first and then is sixteen-fluted over the cylindrical, the bell and drum mouldings

Pillar sculptures

Between the cylinder and the bell there is a sixteen-sided band Above the drum, the vase and wheel-shaped mouldings are plain but boldly carved. On some of the faces of the base of each pillar are to be found carved panels of sculptures which remind us of Chōla work (*cp* similar work at Hale-Ālūr)

These sculptures are as follows —

1. **South-east pillar.**—

East Face—Lakshmī seated under a canopy of conch shells, in padmāsana, holding in her two hands lotuses and attended by female chaurī-bearers. The nimbus behind her head is also skirted by a row of conch shells. The goddess and her attendants have bare breasts.

North Face—Natarāja dancing on Andhakāsura in a vigorous pose amidst a host of attendant figures of drummers, cymbalists and flutists. At the left hand upper corner of the panel a dog is represented Śiva is four-handed with abhaya, trident, and hooded cobra in three of the hands, and the fourth, that is the front left hand, being in the crosswise attitude and stretched towards his right hip He wears jatāmakuta and yajñōpavīta

2. **South-west pillar** —

East Face—God Bhairava marching to left (Pl XI, 1) He is four-handed: feeding dog, and holding drum, kapāla and staff. To his right is a figure carrying something on his head and to the left, another figure in the attitude of worshipping From the jatāmakuta of the god flows the river Gangā. The god has phālāksha, and wears yajñōpavīta and sandals

North Face—Four-handed Śiva (Pl XI, 2) standing in an oval panel the edge of which is ornamented with a scroll Śiva wears jatāmakuta, phālāksha, rudrāksha garland and yajñōpavīta. The front right hand is in abhaya holding rosary In the back right hand is held the ankusa and in the back left, the mriga. The front left hand is placed palm upwards on the inner margin of the panel The four corners of the panel have the following figures in the two corners to the right of the god there are a three-headed deity (Brahma) riding the peacock (above) and a four-handed standing figure (Vishṇu), in the two corners to the left of the god are a boar (above) and a three-headed standing figure (Brahma) below. At the foot of the panel there is the bowing figure of a bull-headed and human-bodied devotee who may possibly be identified with Nandi The relief oval panel with the image of Śiva suggests that the representation is of

Lingōdbhava-mūrti. The figure of the boar in the left top corner suggests that the image may represent Vishnu who is said to have explored the Pātāla in the form of a boar to find the bottom of the linga.

3. **North-west pillar** —

South Face.—Ardhanārīśvara-mūrti with the right half as male holding sarpa and mriga and the left half as female holding rosary. The left front hand is placed on the head of his two-handed consort The god wears jatā, phālāksha, garland and yajñōpavīta and stands in samabhanga

East Face —Harihara (Pl. XI 3) with trident and rosary in the right hands and śankha and gadā in the left hands The god wears phālāksha and yajñōpavīta

4 **North-east pillar** —

South Face —A vigorous representation of Gajāsura-mardana-mūrti (Pl. XI, 4). Śiva is eight-handed and is dancing To his right we may see the head of the elephant demon and to the left the figures of a mother and child. The latter figures may be Pārvatī and Skanda

East Face —Lakshmī seated on lotus and attended by chāmara-dhārinīs

In front of the open vestibule there are two slender pillars of the Nonavinakere type with cubical, cylindrical, bell, drum, vase and wheel mouldings. On the faces of the base, here again as in the case of the navaranga pillars, are carved relievo sculptures as follows —

South pillar.—

East Face —A well-carved elephant

North Face —God Venkatēśa standing with abhaya, chakra, śankha and katihasta He wears jatāmakuta and yajñōpavīta

North pillar —

South Face —Śiva seated and eight-handed, wearing rudrāksha and jatāmakuta.

East Face —A very vigorously represented Mahishāsuramardinī.

The central ceiling of the navaranga is divided into nine panels by bands running at right angles The panels, however, are plain In the central ankana there are two Nandis facing the main linga In the south-west corner of the navaranga are placed the following images —

Images.

1 A Saptamātrikā group attended by Vīrabhadra on the right and Ganapati on the left Among the Saptamātrikās, Kaumārī is left out and there are two figures of Vaishnavī.

2 An image of Ganapati holding tusk, prayōga-chakra, natural śankha and apūpa Though the figure is ugly, it appears to be old

3. Single-headed and two-handed Kumāra riding a peacock: a rude figure, though old.

To the south of the navaranga is a cell containing an image of Vīrabhadra, about 4½ ft. high, which appears to be a work of about the 14th century The sculpture is rudely worked.

Inside the garbhagriha the linga is about 2½ ft high including the pedestal and is flat-topped

KĒŚAVA TEMPLE

The Kēśava temple at Garji stands at a distance of about a hundred yards to the south-west of the Īśvara temple It appears to be a structure of the 15th century and of little architectural merit There is no image in the garbhagriha at present. The pillars of the navaranga and the porch are Dravidian in type with the cubical and octagonal mouldings alternating. On the cubical mouldings appear the relievo figures of Bālakrishna, Yōgānarasimha, yāli, monkey, peacock, devotee, etc

Yagati.

History

Yagati is the headquarters of a hobli in the Kadūr taluk and is situated at a distance of about 12 miles north-north-east of Kadūr The place has historical associations mostly with the late Vijayanagar and Pāḷeyagār periods A certain Rangappa Naik is said to have been ruling over the place and to have had a concubine called Venkati, from whose name the place-name is said to have been derived Whatever be the truth regarding this story, it is certain that the place was called 'Yagati' during the 16th century when Sadāśivarāya was ruling at Vijayanagar The emperor's inscription is to be found set up in front of the Vīranārāyana temple at the place The village is surrounded by a fort wall, now ruined, with a moat outside. Near the fort-gate are found the temples of Hanumān and Ganapati. The image in the Hanumān temple is that of Vīrāñjanēya and appears to belong to the Pāleyagār period.

VĪRANĀRĀYANA TEMPLE

General description.

The temple of Vīranārāyana standing in the village appears to be a structure of about the 14th century It has plain outer walls and thick Dravidian pillars in the navaranga The image in the main cell is about 4½ ft. high excluding the Garuda pedestal on which it is standing in samabhanga. In the four hands of the image are held śankha, padma, gadā and chakra The stone prabhāvali behind the image is ornamented with floral and scroll designs but without the representation of the Daśāvatāras of Vishnu

The doorways and ceilings at the temple are all plain The central ceiling is raised on two sets of corner stones and has a low padma pendant in the middle.

Against the walls of the navaranga are placed the following images —

Images.

1 A beautifully carved Ganēśa image on a mūshaka pedestal.
2. A small image of Yōgānarasimha
3. A small image of Vīrāñjanēya simply placed on a Garuda pedestal which certainly does not belong to it

On the cubical mouldings of the pillars of the navaranga are carved relievo figures of Hanumān, Garuda, yāli and medallions

Mudigere.

SINGĒŚVARA TEMPLE

History

Mudigere is a small village situated at a distance of about seven miles to the south-south-east of Ajjampūr To the north of the village there is a dilapidated Īśvara temple which, according to the inscription No 83, Tarikere Taluk, is called the Nārasing-ēsvara temple and was constructed in 1233 A D by three gaudas named respectively Rāma-gauda, Sōma-gauda and Bayicha-gauda

General description.

The temple consists of a garbhagriha enshrining a linga on a round pedestal as at Sōmpura, a vestibule, a navaranga with a cell on the north containing an image of Harihara and a porch on the east. The outer walls are raised on a basement consisting of four cornices of which the second from the bottom has a row of dentil mouldings. The walls are plain and built of slabs placed on edges The eaves above the garbha-griha are a little sloping The brick and mortar tower appears to belong to the 17th century, to which period may also be assigned the porch of the temple with its two Dravidian type pillars

Navaranga.

The navaranga doorway is supported by Śaiva dvārapālas above whom the jambs consist of vertical bands ornamented with scroll and creeper, pilaster and scroll and medallion designs. The architrave has a relievo representation of Gaja-Lakshmī, while the lintel stone is shaped like a gracefully disposed and highly indented eaves-shaped cornice the front face of which is carved with minutely worked beaded hangings The top of the cornice has at the indentations a series of dentil mouldings projecting upwards.

Inside the navaranga the four central pillars are typically Hoysala in character being lathe-turned and carved of soap-stone Each of the pillars has a square base

and the usual disc, bell, vase, drum and wheel mouldings on the shaft The ceilings are all a little deep with low pendant lotuses in the centre The central ceiling is raised on two sets of corner stones with a low padma pendant in the middle.

On the jambs of the vestibule doorway appear scroll and medallion ornamentation.

Vestibule.

On either side of the jambs are pilasters with cubical and eight-sided mouldings On the cubical mouldings appear figures of damsels in the attitude of either dancing or being at toilet

Inside the vestibule there is a couchant Nandi The ceiling of the vestibule is raised on two sets of corner stones with a padma in the hexagonal middle of a Srichakra

Bhairava in navaranga.

In the navaranga is placed on a scorpion pedestal a well-worked Bhairava image standing in tribhanga under a floriated prabhāvali. The god is four-handed and holding broken (possibly sword), trident, damaru and severed human head The dripping blood from the severed neck is being licked by a dog. On either side of the god are male and female goblins dancing and full of movement The god wears jaṭā and is shaded by a cobra He is naked but well ornamented He wears yajñōpavīta. Since the image is mutilated, it is not being worshipped.

Harihara in north cell

In the cell to the north of the navaranga is enshrined an exquisitely carved image of Harihara He stands in samabhaṅga holding in his four hands the following attributes: broken, trident, chakra and śankha He is supported on the right by Pārvatī and on the left by Lakshmī. On the prabhāvali behind the god, there is the representation of the eleven Rudras on the right and of the Daśāvatāras of Vishnu on the left The pedestal bears the figure of Nandi on the right and that of Garuda on the left. Including the pedestal, the image is about four feet high

LAKSHMĪ-NĀRĀYAṆA TEMPLE.

General description.

At a distance of about a hundred yards to the south-west of the Narasingēśvara temple stands the temple of Lakshmī-Nārāyana which appears to be a structure of about the 14th or 15th century It consists of a garbhagriha, a sukhanāsi and a navaraṅga and is constructed on a high platform Since a large neem tree has grown just in the middle of the navaranga, all the ceiling slabs have been pulled down and the wall slabs have gone out of plumb beyond repair

Main image.

Inside the garbhagriha is enshrined a well-carved image of Lakshmī-Nārāyana in which we can see the imitation of Hoysala sculptures on the one hand and the archaic smile of about the 15th century on the other. The image of the goddess on the lap of the god is well-chiselled.

RĀMĒŚVARA TEMPLE

History. At a distance of about a hundred and fifty yards to the north-west of the Narasingēśvara temple we come aross the site of the old Rāmēśvara temple the linga of which was consecrated in 1173 A.D. by Belagauda, the Mahāprabhu of the place, ruling under the Ganga chief Kongulivarma Narasimha during the reign of the Chālukya king Trailōkyamalla Vikramādityadēva. (E C, Kadur, Tarikere Taluk, 85).

Old linga. The original temple has completely disappeared excepting only for the old Rāmēśvara linga for whom, at present, a mono-cell of size stones has been built The linga is about 2½ feet high and is round-topped

Venkatesa. To the north-east of the temple, in the open, stands on a Garuda pedestal an image of god Vishnu as Venkatēśa (Pl X, 4), holding in his four hands gadā (with butter ?), prayōgachakra, natural śankha and katihasta The image is carved of granite and stands in samabhanga wearing kirītamakuta, makarakundalas and yajñōpavīta In its style of workmanship, it appears to belong to about the 11th century A.D. and has thus no bearing with the Rāmēśvara temple.

Asandi

Situation and importance. Āsandi is a village in the Kadūr Taluk, situated at a distance of about five miles to the east of Ajjampura. There are several old inscriptions in the village which go to show that the place was one of considerable importance in ancient times and was the headquarters of a nād ruled by the Gangas and Hoysalas From the inscription Kadūr 154 of 1206 A.D., it is learnt that there were at least thirteen Śiva temples at the place formerly At present, however, there are only three of them existing more or less intact.

GANGĒŚVARA AND BRAHMĒŚVARA TEMPLES

General description. These two temples form a large single homogeneous structure with two shrines side by side and a long common open mantapa in front with two porches on the east, one for each shrine (Pl. IX, 3). The temples are situated immediately to the south of the now dried up old large tank of the village They were constructed in 1191 A D by the local Ganga chief (E. C Kadūr Taluk, 157).

Outer walls. The outer walls of both the shrines are constructed in the same style on an indented square plan. The basement of each shrine consists of four cornices of which the last from the bottom has a row of dentil cuttings The outer walls are relieved

by right-angled pilasters at the indentations Between these pilasters there are turret-bearing single and double right-angled columns on the outer walls of the south cell and turret-bearing double columns only on the outer walls of the north cell. The double columns form niches with unworked panels between them, evidently meant for carving wall images. The turrets are mostly Dravidian in type, those borne by single columns standing under highly floriated simhalalātas. The eaves are straight-sided with dentil mouldings above projecting upwards. The original towers, if indeed there were any, have now disappeared

Open mantapa

The common open mantapa whose inner view piesents a long three-aisled hall (Pl. IX, 4), running north to south is entered by two approaches, one on the east and the other on the south. On either side of each approach are projecting stone platforms meant probably for the supporting elephants The outer edge of the mantapa has stone benches all round excepting only on the north side and is skirted by a stone railing whose outer face is carved with figures of turrets, rearing lions, double bell-shaped columns, rhomboidal medallions, etc.

Pillars and ceilings.

The pillars of the mantapa are all of the usual bell-shaped and lathe-turned variety. Some of the ceilings, particularly the larger ones in front of the shrines, are carved with pleasing designs and figure sculptures representing the Ashta-Dikpālas, mythological episodes like the Rāmāyana, etc The centres of the ceilings bear medallions inset in gracefully worked squares and also the figures of Vīrabhadra and Tāndavēśvara. The smaller ceilings which are all deep like the larger ones bear low padma pendants inset in circular lotuses, śrīchakras, octagons, stars, etc

Vestibules.

Each vestibule doorway has its jambs carved with vertical bands of minute floral, scroll, medallion and indented pilaster ornamentation. The lintel stones have eaves-shaped cornices bearing turrets and medallions The ceilings of the vestibules are raised each on two sets of corner stones with a multi-petalled padma pendant in the centre

Cells.

The doorways of the cells are similar to the vestibule doorways in their workmanship. The north cell is empty. In the south cell there is a linga on a round pedestal

VĪRABHADRA TEMPLE.

History.

From the inscription Kadūr 149 standing in front of the temple it would appear that this temple was constructed in 1205 A D by one Haraha Sāhani. Therein he is said to have set up the Trimūrti god Ballēśvara There are three cells in the temple and there is no linga in any of them. The eastern and western cells have the images of Vīrabhadra, while in the north cell there is a set of metallic images. It

is reported that the main linga of the temple which was originally enshrined in the western cell was lost at some period and that the present main image of Vīrabhadra after whom the temple has derived its name was brought from some other temple at the place and installed here

Architecturally the structure appears to have been built in two periods which, however, do not appear to be far removed from each other. The eaves and outer walls of the western cell form a distinct group.

Outer walls.

The outer walls of the western cell as also those of the other compartments are raised on a basement consisting of four indented cornices of which the third from the bottom is disc-like The walls are relieved by right-angled pilasters, those of the western cell being better worked and more ornamented than those on the outer walls of the other compartments. It is only on the outer walls of the western cell that we find small wall images standing under kalasa-bearing niches Among these wall images we may mention the following Lady chāmaradhārinī, Janārdana, Kēśava and lady attendants, Sadāsiva and lady attendants, Brahma, and again lady attendants

Eaves

The eaves of the western cell are straight-sided and relieved at intervals by upward dentil mouldings. The eaves of the other compartments are a little sloping. The brick and mortar parapet above the structure is of a late period

Railings at the porch.

The entrance to the temple is through a porch on the south On either side of the porch are two beautifully carved railings which appear definitely to have belonged to some earlier temple at the place The life and movement depicted in the sculptures carved on the inner faces of these railings suggest that the railings hail from c. 900 A D and the features are akin to those of the sculptures at Bādāmi and Ellora

Tandavesvara

On the inner face of the eastern railing is represented, in bold relief, a Natarāja group (Pl. XII, 2) The god has modest ornamentation on the body and wears jatāmakuta and yajñōpavīta. He dances vigorously in the air, while below him and to his left are the attendant figures consisting of a drummer playing on a pot-drum, a piper playing on an instrument which looks very much like a nāgasvaram (the occurrence of such an instrument so early is interesting), a lady cymbalist with her upper body bare, and a pot-bellied Yaksha holding a cobra Śiva is four-handed with chinmudrā, trident, crossed arm and kapāla. The drapery and girdle are gracefully worked The edge of the railing to the left of the group is carved with the figure of an open mouthed and trunked makara in the attitude of swooping upon a yāli. On the head of the makara and holding its coiled trunk there is seated a two-handed figure and further up there is an obscene group.

Trivikrama

On the inner face of the western railing is depicted the Trivikramāvatāra of Vishnu (Pl. XII, 3) To the right, king Bali is making the gift by pouring the dhārā water on the hands of Vāmana who is depicted here as a Brahmachārin with kaupīna, yajñōpavīta, and śikha He is standing under an umbrella To the left of this group is represented the Trivikrama form of Vishnu He is four-handed with lump(?), prayōgachakra, śankha, and stretched arm. Parallel to the stretched arm the left leg of the god is also stretched upwards towards the Brahmalōka on the one hand and also towards the gigantic head of king Bali on the other Underneath the stretched leg, Garuda is shown in the attitude of forcibly bringing a demon as captive To the extreme right of the railing is represented a swooping makara in the attitude of having swallowed a yāli. On the trunk of the makara is seated a two-handed figure. At the top of the railing are represented three flying figures, two male and one female, as entering the open mouth of a gigantic lion

Porch.

The porch is edged by stone benches having railings The two front pillars are bell-shaped The ceiling is delicately carved with minute ornamental figure sculptures of the Ashta-dikpālas and marching warriors, dancing groups, etc On a square medallion in the centre is carved Natarāja

Navaranga.

The four central pillars of the navaranga are bell-shaped and are skilfully carved with pleasing mouldings and beaded hangings as in the pillars of the Tripurāntakēsvara temple at Belgāmi The central ceiling is more elaborately carved than the ceiling of the porch.

Western cell

The doorway of the western cell is a good piece with nicely worked vertical bands of floral, scroll and other ornamentation on the jambs and with a Gajalakshmī group on the lintel The ceiling of the garbhagriha is simple in design but pleasing in its detail. It has the representation of the corn of the lotus in the centre

Main image.

The image of Vīrabhadra which is about $3\frac{1}{2}$ feet high stands under a kīrtimukha holding sword and shield in the two hands The other image of Vīrabhadra in the eastern cell is smaller in size and inferior in workmanship.

CHANDIKĒŚVARA TEMPLE

This temple stands near the village entrance and consists actually of two linga shrines with a common mantapa in front which, at present, is partitioned into two by the construction of a rubble wall in the middle The linga in the south cell is called Chandikēśvara by the villagers. The outer walls are plain excepting only for the right-angled pilasters relieving them at intervals The pillars are, as usual, of

the bell-shaped and lathe-turned variety. There are no figure sculptures in the temple

Nandi.

MALLĒŚVARA TEMPLE.

Situation and history This village is small and insignificant and situated at a distance of about 5½ miles to the south of Tarikere. There are three old inscriptions at the place referring to two Śiva temples built during the 13th century One of them is the Mallēśvara temple which stands to the north-east of the village.

General description The temple is a low roofed building of no architectural merit. The outer walls are of mud and the doorways, pillars and ceilings are of pot-stone. The doorways are simple in design, though Hoysala in character The pillars are Dravidian in style with cubical, eight-sided and sixteen-fluted mouldings The ceilings consist of plain slabs The linga inside the garbhagriha is low, being about a foot in height including the pedestal

RUINED TEMPLE

To the north of the village near a peepul tree there stood another temple of Śiva Since it became completely ruined, the villagers have constructed another building with mud walls and country tiles. There are only the old linga and two inscriptions belonging to the ancient days

Shingapura.

YŌGĀ-NARASIMHA TEMPLE

Situation and history In the 'bechirak' village of Shingāpura which lies overgrown with jungle at a distance of about two miles to the north-west of Rangenahalḷi, a railway station on the Tarikere-Narasimharājapura line, there stands the dilapidated Yōgānarasimha temple which appears to belong to the 14th century A D.

Outer view. The outer walls of the temple which are built of soap-stone slabs are plain except for the right-angled pilasters relieving them here and there They are raised on a basement consisting of three plain cornices the last of which from the bottom has been ornamented with a row of dentil cuttings On the outer walls of the garbhagriha, there are not only the right-angled pilasters but also medallions and a few figure sculptures between the pilasters The eaves are slightly sloping and

plain. The parapet above is also plain and about a foot in height The tower which is of stone rises in the form of a bulbose dome over a square pyramidal tier

Temple front.

The front of the temple has completely collapsed. In addition to the square garbhagriha, sukhanāsi and navaranga there appear to have been originally a wide porch and an open mantapa in front as also a mahādvāra with a mantapa to the south-east. The mahādvāra and the mantapa are now in ruins. The open mantapa had a flight of steps on the east which was supported by elephants on either side

Navaranga

Only the right jamb of the navaranga doorway is existing now On it are carved the sculptures of a Vaishnava dvārapāla and an erect seven-hooded cobra

The four central pillars of the navaranga are Dravidian in type. Each of them has two cubical mouldings, one on either side of a sixteen-fluted shaft having an octagonal band in the middle. The central ceiling of the navaranga is divided into nine panels with a padma in each panel

Ugra-Narasimha.

Against the south-west wall of the navaranga is placed on a pedestal an Ugra-Narasimha image which is carved under a well-worked simhalalāta The image may have originally been existing on the east face of the projection of the tower over the vestibule

Main image

Inside the garbhagriha is seated on a Garuda pedestal an image of Yōgānara-simha with crossed legs secured by a yōgā-patta about the knees The image shows good workmanship.

Sompura

PRASANNA SŌMĒŚVARA TEMPLE.

Date of temple

The Prasanna Sōmēśvara temple at Sōmpura has been described in the Annual Report of the Department for 1926 The inscriptions which refer to the temple are of the 13th century and they record only grants to the institution There is no indication therein as to when exactly the temple was built or by whom it was constructed.

The two stages.

Architecturally, however, the temple appears to have been built in two stages. The earlier stage of the building appears to comprise of the garbhagriha, sukhanāsi and navaranga with possibly a porch in front. The later stage appears to be represented by the mukhamantapa only with its ornamental Hoysala-Dravidian pillars The mukhamantapa appears to have been constructed during the 14th century The main temple which has an ornamental frieze of rhomboidal flowers in the middle of

its outer walls, suggests affinity with the late Chālukya temples and may therefore be assigned to about the 12th century A.D.

The garbhagriha and navaranga are square in plan and have flattened sides.

Navaranga pillars

The pillars of the navaranga are of the bell-shaped and lathe-turned variety. The pillars of the porches on the east and south are also bell-shaped, but on their disc, bell and vase mouldings appear the scroll, the bead, the chain and the medallion ornamentation with beaded and garland hangings on the bell

Each of the pillars of the mukhamantapa has two cubical mouldings between

Pillars of mukhamantapa.

which the shaft is sixteen-sided and secured by three octagonal bands ornamented with floral and other designs. On the cubical mouldings appear low relievos of scroll designs and of peacocks

The parapet of the temple has several minarets and is provided with conduits

Parapet and tower

of the plantain bud shape. On the tower are found several small arches which indicate Moslem influence. Thus the parapet and the tower, though of stone, cannot have been constructed earlier than the 15th or 16th century.

During the course of repairs to the temple several metallic objects were

Metallic objects.

discovered in the double roof of the temple They were examined and a photograph of them was taken. Among them there are ornamental lamp-stands and some vessels of about the 17th century Some of the objects bear inscriptions in Kannada and Nandināgari

Chennagiri.

THE BĀLABASAVAS.

In a village called Mantragatta, at a distance of about 2½ miles north-west of

The sect

Chennagiri, there is a sect called the Bālabasavas among the Adi-Karnātakas, whose profession it is to wander from village to village singing, in their way, the lyrics of early bards. Though ostensibly they profess not to collect alms, verily they are accompanied by one or two of their kinsmen who invariably collect them while the Bālabasavas appear to move about unmindful.

From their very birth they are dedicated to the Lingadharma, that is the

Dedication

worship of Lord Śiva They are the disciples of Gōnībasavēśvara of Karlahaḷḷi in the Dhārwār district. Clad in a conventional dress which will be presently described, the Bālabasavas, when on tour, begin by invoking Śiva, Rudra, the several Basavas,

the Siddhas, etc., in long notes to the accompaniment of the nāga-tambūra they carry. The tambūra has four wires which are all tuned to the same note and the wires are beaten with the right middle finger as the lyrics are sung. After the invocation, the Vīraśaiva tatvas are sung.

Garb.

The special garb of a Bālabasava would generally be in the following manner: pyjamas, such as the Muhammadans wear, red or kāvi long coat; conical cap of leather with embossed figures of the linga, Sun, Crescent and Nandi; linga enshrined in a leather bag, rudrāksha necklaces, brass bracelets, armlet of peacock feather on the right arm; jingles on both the arms, rings, etc. On the right fore-finger two rings are worn one of them has the figure of Nandi on its boss and the other has the linga. The ear pendants consist of rudrāksha drops attached to a silver sheet shaped like the hood of a cobra. Two brass rattles are worn on the left thumb to measure time while singing. A staff is held in the left hand, while the tambūra is played with the right. Over the long coat, variously coloured long flowing garments are also worn, two red cloaks are worn, one in the upavīta mode and the other in the prāchīnāvīta mode. Cotton bags are suspended at the left wristlet. The forehead, nose, eyelashes and temples are all daubed with the sacred ash, while on the eyebrows and in the middle of the forehead red sandal paste is smeared.

PART IV—NUMISMATICS.

During the year under report the Śātavāhana and other coins discovered at the Chandravalli excavations were studied and a draft catalogue thereof was prepared. The latter is being revised and it is hoped to publish it in a subsequent report.

Among the several coins received from private parties for examination and return may be mentioned a set received from Mr M Bharat Kini, B A, of Tellichery. The set consisted of sixty coins of miscellaneous description as follows :—

Among the coins, two are of silver and the rest of copper Of the two silver coins, the larger one with the mosque of Madina on its obverse is foreign The smaller coin is of Hyderabad The copper coins belong to the well-known types of the 18th and 19th centuries

1 Mysore Coins 12 (Hyder 4, Tipu 5, Krishnarāja Wadiyar III 3)

2 Portuguese coins—5

3 East India Company—17

Obverse. Shield; *reverse*. Scales of justice (1791)	....	1
Obverse: Do *reverse* Do (thick specimens of 1804)	.	2
Obverse. Do *reverse* Do (thick and small of 1813)		1
Shield on one side and the date 1729 on the other	...	1
Do with legend on the reverse	....	1
Indistinct obverse and the date 1759 on reverse	....	1
Bombay pice ..		4
Illegible	.	4
Other specimens .	...	2

4. French coins—5

Cock type	....	1
Legend	.	1
Fleur-de-lis and dates 1752 and 1787	...	3

5. George IV—(1830)—1

6. Queen Victoria—5 Of these, one is of Ceylon, another is a brass coin made in Germany and the rest are well-known types of India

7 Dutch coins bearing the dates 1746 and 1790 2

8	Miscellaneous coins ...		..	..	11
	Sarawak	....	..	....	1
	Gwalior	.	..	....	1
	Cutch	...	.	....	2
	Indore	.	.	....	1
	Others		.	...	6

Twenty coins were acquired for the Office Museum during the year of which thirteen were purchased from the Director of Archæology, Gwalior State, Gwalior, and seven were presented by the Central Museum, Nāgpur, through the General Secretary to the Government of Mysore A statement of these coins is subjoined below .—

Coins from Gwalior.

(6 copper, 2 silver and 5 billon)

No	*Metal*	*Details*	*Remarks*
		PUNCH-MARKED COIN	
1	Copper	*Obverse* Solar symbol, etc. *Reverse* Symbols, not clear.	cp. C.B.M. pl XLI
		NAGA COINS	
2	Do	BHAVA NAGA— *Obverse* Bull walking to left *Reverse* Legend, not clear	
3	Do	*Obverse* Bull walking to right *Reverse* . Trident and legend (not clear)	cp C M.I. pl. II,17
4	Do	DEVA NAGA— *Obverse* . Wheel with spokes *Reverse* · Legend (only partial)	
5	Do	GANENDRA NAGA— *Obverse* . Bull walking to right *Reverse* Legend (indistinct)	Do 22
6	Do	*Obverse* Bull walking to left *Reverse* Legend	Do 19 to 21
		INDO-SASSANIAN ·	
7	Silver	GADHIYA—(c 9th century A.D.) *Obverse* . . and dots *Reverse* Altar with attendants	cp I.M.C., Vol. I, Pl XXV 10*

No	Metal	Details	Remarks
8	Silver	MIHIRABHOJA OF KANAUJ—(c. 9th century) *Obverse* Boar standing to right *Reverse* Legend	
		SULTANS OF DELHI.	cp I.M.C. vol. I pl.
9	Billon	ALAUDIN MOHAMED SHAH KHILJI II—A H. 702	No 220
10	Do	Do A H. 715	Do No. 221
11	Do	MUBARAK SHAH KHILJI—A.H. 716	Do No 225
12	Do	GHIYASUDDIN TUGHLAQ I—A.H. 721	Do No. 283
		SULTANS OF GUJERAT	
13	Do	MUZAFFAR SHAH II—A.H. 929	

Coins from Nagpur.

(Seven potin coins.)

No. *Details.*

ŚRI SATAKARNI III (Gautamiputra).

1. *Obverse* —Elephant with trunk upraised to right Legend in prākrit 'Rāña Siri Sātakanisa'
Reverse .—Ujjain Symbol.

PULUMAVI II (Vāsishthīputra).

2. *Obverse* —As in the above, with legend reading . Rāna Siri Pulumāvisa
Reverse.—Ujjain Symbol.

SATAKARNI.

3. *Obverse* —As in the above, with legend reading
Satakanisa.
Reverse —Ujjain Symbol

SIVA SRI PULUMAVI III

4. *Obverse* .—As in the above, with legend reading Rāna Siva Siri Pulumāvisa
Reverse .—Ujjain Symbol

SRI SKANDA SATAKARNI

5. *Obverse* —As in the above, with legend reading . Srī Khada Satakani
Reverse —Ujjain Symbol

No.	*Details*
	SRI YAJNA SATAKARNI
6	*Obverse*.—As in the above, with legend reading: Rāna Siri Yāña Sātakanisa. *Reverse*—Ujjain Symbol
	SRI KUMBHA SATAKARNI
7.	*Obverse*—As in the above, with legend reading: Siri Kumbha Satakani. *Reverse*—Ujjain Symbol.

PART V—MANUSCRIPTS.

THE DYNASTY OF KALALE

(Pl XIII, 1).

(An account of the Chiefs who were the Dalvoys at the Mysore Royal Court.)

INTRODUCTORY

This is a paper manuscript obtained for study and review from Mr K Rangasvamy Iyengar of Kaḷale (Najañgud Taluk, Mysore District).

The manuscript

It contains 29 leaves of foolscap quarto size, stitched and cloth-bound The frontispiece (Pl XIII, 2) contains a free-hand drawing in ink representing the Mysore King Krishnarāja Odeyar II as seated on throne attended by a chāmara-bearer to right, with Dalvoy Dēvarājayya and Karāchuri Nañjarājayya seated on the ground in front The plate bears the title: '*Karnātaka Samsthānadalli kīrti padadantha punya-śarīragalu*' (the gifted personages that attained fame in the Karnātaka country) Below the figures of the King, the Dalvoy and his brother, are written their names in Kannada All the figures wear *pagadis* on head, while the Dalvoy and his brother are represented as wearing long coats and necklaces in addition to sword-bearing girdles. The Dalvoy and the Rāja both hold flowers in their right hands. The manuscript proper begins from the third leaf from where the written leaves are all numbered in the margin and are written on both the sides Each side has about 15 lines of Kannada prose on the average The writing is generally easy to read in spite of there being some times over-writings, deletions and erasures of lines and words, not to speak of the interlineal and marginal additions and later insertions from a different hand here and there.

The paper

The paper used is hand made and the sheets have water marks consisting of lines, designs and legends The lines are clear, but the designs are not always quite clear, being mostly at the back of the bound manuscript The designs consist of flower, animal or ornamental figures with or without legend as follows —

1 Creepers disposed like a shield and arranged in pairs symmetrically on either side of a panel in the midst of which appears the figure of what looks like a soaring bird Below and above there are two star-shaped ornaments while at the top is an open flower. Underneath the design occurs the legend 'N O T A R O'

2. A prancing humpless short-horned bull below which occurs the legend 'F B'

3 An ornamental two-footed cucumber-shaped casket or vase with a spear-like short knob at the top. In the middle of the design appears the legend 'G' O F

4 A ridden reined charger with a warrior seated on it in the attitude of charging with his lance like Alexander No legend

5 A prancing stag No legend

Some of the sheets bear the one or the other of the following legends, but without any design C O S T A, A G C One of the leaves has the numeral figure '4' in a corner

Date of manuscript

The quality of the paper is akin to that of the paper used in the case of the manuscript of Peixoto,* though the water marks appearing there are different. Since, on the one hand, the account of the present Kalale manuscript stops short with the accession of Krishnarāja Wadiyar III in 1799 A D, and on the other, the language of the manuscript does not show any traces of being influenced by the English language, it appears very probable that the manuscript was produced in 1799 A D or shortly after It may however be noted that the author has not named himself.

Later scrutiny

But certain factors contribute to suggest that the manuscript is merely a draft meant perhaps to be copied some time later after making the necessary corrections, etc. The corrections, in some cases, have been made by the author himself by over-writing on the lines and words, particularly when dates have been mentioned for the closing of reigns There are also a few interlineal additions here and there In two or three places some blank space seems to have been deliberately left out in the first instance and later filled in, though not completely, by insertion, in a different hand, of Sanskrit verses with explanation in Kannada prose eulogising some of the notable Dalvoys In one case there is a guiding note† for the copyist or the reader to the effect that the matter written a little further on has to be read along with some other matter as indicated Further in a third hand and more recent ink there are some marginal notes Such corrections and additions could not naturally be avoided inasmuch as the manuscript purposed to cover a pretty long period of twohundred years Though the facts stated conformed mostly to the family tradition, the dates and, in some cases, the names had perhaps to be verified with reference to the other sources And it may be remarked here that it is only these corrected dates in most of the cases that tally with the dates mentioned in the Annals of the Mysore Royal

* For description *see* M A R, 1937, pp 82–3

† P 16 of the MSS

Family and elsewhere. In a few cases, indeed, differences can be noted; but these will be dealt with in the comparative footnotes at pertinent places under the text of the manuscript

Contents

With regard to the contents, the purpose of the author has been mainly, as suggested by the title, to trace the genealogy and achievements of the Kalale Chiefs from the time they became the Dalvoys at the Mysore Royal Court. The assignment of the wars according to the reigns is generally correct in the manuscript Some of the wars mentioned by the manuscript but not supported by the Annals, are corroborated by Wilks and others on other grounds For details see the footnotes under the text. But the manuscript presumes that the Kalale family took part in all the military campaigns of the Mysore kings, so that in a few cases, particularly those pertaining to earlier periods, wars which could not have been fought by the Dalvoys have been fathered on them Thus though we know as a matter of fact that the first Dalvoy was appointed in 1616 by Rāja Odeyar, he has been stated to have won for his king even the wars that were waged, according to the Annals of the Mysore Royal Family, a decade earlier

Agreement between the chiefs of Mysore and Kalale

Another statement made in the manuscript is that there was an agreement between Rāja Odeyar of Mysore and Karikāla Mallarāja Odeyar of Kaḷale about the hereditary Dalvoyship of the Kalale family. But the accounts of the Annals in this respect differ and the fact of there having been any agreement as alleged by the manuscript is not supported by any evidence earlier than 1758 A D. The Chikadēvarāja Vamśāvali written about 60 years earlier is quite silent about it It is however true that from the time of Komārayya (c. 1638) more and more members of the Kalale family held the office When Karāchūri Nañjarājayya of Kalale and his elder brother Dalvoy Dēvarājayya were most influential with the reigning king Krishnaraja II who was the son-in-law of Karāchūri Nañjarajayya, the office was considered as hereditary and a 'bhāshā-patra' to that effect was recorded (*see* Nanjangud 267 and 268) It is, perhaps, this evidence that has prompted Rice and Wilks to believe in the traditional account. Another manuscript named the Mysore-Doregala-Pārampare Kaifiyat of c. 1799 (M A R. 1936, pages 54-58) also mentions the agreement But the foot-notes given further on under the different Dalvoys witness to the contrary. The Dalvoyship was first conferred by Rāja Odeyar upon Karikāla Mallarāja of Kalale who was his sister's son. But the latter is said in the Annals to have become indifferent and to have returned the signet of the office with his grandson Nandināthayya who was a mere boy. Thereupon the king, becoming dissatisfied at the conduct of his nephew, appointed Bettada Arasu in the place. Nandināthayya is not at all mentioned in the Annals as having held the post at any time, while the present manuscript states that he held

it during at least three generations of Mysore rulers from the time of Rāja Odeyar. During the reign of Kanthīrava Narasarāja Odeyar as many as eight Dalvoys are mentioned in the Annals, while the Kalale manuscript mentions only Komārayya. Further the name of Vikramarāya who is well-known to have been the Dalvoy at the Mysore Court under Rāja Odeyar II does not at all occur in the manuscript, while an inscription at Nanjangud (Nj. 9) mentions him as the Daḷvoy. Dalvoy Komārayya is said in the Annals (p. 95) to have been the last of a series of six Dalvoys who served during the reign of Dodda-Dēva-Rāja Odeyar. In the Annals (p 156) a list of three people of the Kallahaḷḷi family who served as Dalvoys during the reign of Kanthīrava-II is furnished, while in the manuscript these three people have been mistaken for members of the Kalale family (*see* note 43). The name of Dalvoy Vīrarāja, father of Dēvarāja and Karāchūri Nañjarāja is omitted in the list of the Dalvoys furnished by the manuscript. But according to the Annals, he is known to have held the post

Genealogy and dates of the Mysore kings.

As regards the mention of the several reigns of the Mysore kings, the manuscript generally supports the details given in the Annals and other books, while the name of Rāja Odeyar II is mentioned as Chāmarāja Odeyar II The reign of Dēvarāja Odeyar (II) uncle of Chikadēvarāja Odeyar, which has been omitted in the Annals and the books of Rice, Wilks, etc., is also omitted in the manuscript The dates mentioned for the several reigns and sometimes corrected by overwriting are in general agreement with the dates given in the Annals and other books. The few differences, here and there, are noted in the footnotes under the text, as for instance, the discrepancy with regard to the date 1771 given for the death of Chāmarāja Odeyar, successor of Nañjarāja Odeyar (son of Kṛishnarāja Odeyar II)

The genealogy of the Kalale chiefs from the time of Karikāla Mallarāja Odeyar, is as follows according to the manuscript —

Genealogy of the Kalale chiefs

- Karikāla Mallarāja
  - A son
    - 1 Nandināthayya
    - 2 Komārayya
      - 3 Doddayya.
        - 4. Kāntayya
      - 5 Nañjarājayya
        - A son
        - 6. Basavarāje Arasu
      - 7. Mallarājayya
        - A son
          - 8. Cheluve Arasu (Dodde Arasu)
            - A son
              - 9 Dēvarājayya
                - 10 Vīrarājayya.
              - Karāchūri Nañjarājayya.

With this genealogy we may compare the one furnished by the inscriptions Yedatore 58, dated in 1741, and T.-Narasīpur 36, dated in 1748

- Timmarāja
  - Srīkānta
    - Nañjarāja
      - Basavarāja
        - Nañjarāja
    - Doddayya
      - Vīrarāja
        - Dēvarāja
        - Karāchūri Nañjarāja
    - Mallarāja

It may be noticed that Vīrarāja, father of Dalvoy Dēvarāja, and son of Dodde Arasu or Doddayya is not named in the manuscript Dodde-Arasu or Doddayya is wrongly mentioned in the manuscript as the son of Cheluve Arasu (No 8), while the inscriptions mention Śrīkānta as his father. The Nañjarāja Yāśōbhūshana (Gaekwad Oriental Series, No XLVII, vi) which is a champu work of the time of Karāchūri Nañjarāja gives the following genealogy and supports the evidence of the inscriptions —

Karikāla Mallarāja
|
Timmarāja
|
Muppina Kāntarāja
|
Doddarāja
|
Vīrarāja
|
Dēvarāja — Dodda Rāja — Nañjarāja

Referring now to the genealogy of the manuscript, we can at once see the mistake committed therein by looking at the names of the ancestors of Daḷvoy Dēvarāja (No 9). His father (*i.e*, Vīrarāja—not named) was a son of Dodde Arasu, who is not mentioned as a Dalvoy. The latter's father is said to be Cheluve Arasu which is of course a mistake in view of the evidence of the inscriptions, as said above, and the evidence of the champu work Nañjarāja Yaśōbhūshana The name must be Muppina Kānta or Śrīkānta whose father was Timmarāja and grandfather Karikāla Mallarāja. But the manuscript names the great grandfather of Dodde-Arasu simply as Dalvoy Mallarājayya and names the latter's great grandfather as Karikāla Mallarāja, mentioning him as a contemporary of Rāja Odeyar of Mysore. Thus according to the manuscript, there were nine generations from Karikāla Mallarāja to Dalvoy Dēvarāja, while according to the inscriptions and the champu work mentioned above, the generations were six only Hence we have to conclude that the genealogy furnished by the manuscript is faulty, for the evidence of the inscriptions and of the champu work cannot both be wrong The genealogy furnished in the Vēnupurada Kshatriya Vamśāvali (Cat. of the Govt Or Lib K B 424) makes clear the mistake committed in the manuscript According to it Karikāla Mallarāja had three sons, *viz*, (1) Mallarāja, (2) Timmarāja and (3) Nañjarāja Among the five sons of (1), were the Dalvoys Nandināthayya and Komārayya, while Dalvoy Doddayya was the son of Muppina-Kānta and grandson of Timmarāja (2) Thus Komārayya and Dalvoy Doddayya were cousins, but not father and son, though Komārayya is stated in the manuscript to have had a son named also Doddayya According to the Vēnupurada Kshatriya Vamśāvali, Komārayya is stated to have had two sons

called Dodda Mallarājayya and Chikka Mallarājayya, but the manuscript mentions three sons, of whom the last is named Dalvoy Mallarājayya and is mentioned wrongly as the great grandfather of Dalvoy Doddayya, who appears to have been in fact his uncle.

Importance

Thus the genealogy furnished by the manuscript cannot be reconciled with that of the inscriptions or other source books The dates and events mentioned are generally in agreement with known facts, though in a few cases pertaining to earlier periods some discrepancies have been noted The manuscript may therefore be regarded as a version of family tradition recorded in c. 1799 and having its own obvious faults At any rate, some of the events mentioned in it find corroboration elsewhere, though they may have been omitted in the Annals The touch of romance introduced between the Padshah's (*i.e* Aurangazeb's) daughter and Dalvoy Doddayya appears to be a matter of pure family tradition, not supported anywhere else

General Summary of the Manuscript

KARIKĀLA MALLARĀJA OḌEYAR [1]

Mysore and its neighbours.

Formerly while Karikāla Mallarāja Odeyar was the crowned chief of Kalale ruling over a country fetching a revenue of about 40,000 gadyānas, Rāja Odeyar of Mysore was ruling in peace a country consisting of 33 villages and yielding a revenue of over 25,000 gadyānas At Seringapatam was ruling Śri Ranga Rāya[2] who had made himself so powerful that Rāja Odeyar[3] of Mysore befriended him against the neighbouring Pāleyagārs who had, at this time, become turbulent and troublesome.

Sri Ranga Raya

Śrī Ranga Rāya of Seringapatam suffered from carbuncle some time later No treatment was effective, on the other hand the disease became gradually aggravated Srī Ranga Rāya felt that he could get rid of it only by offering worship to the gods and decided upon going on pilgrimage to Tirumakūdlu and other holy places and paying obeisance to the Pañcha-lingas at Talkād He considered that even if he should die while on pilgrimage, his life would at least serve its purpose

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1 Regarding the genealogy of the Kalale chiefs *see* Introduction

2 Elsewhere mentioned as Tirumala Raya (Rice' Mysore and Coorg from the Inscriptions, p 127, Wilks' History of Mysore, Vol I, p 27)

3 But *see* the Annals of the Mysore Royal Family, pp 21ff It was Raja Odeyar who was one of the most powerful rulers at the time, he had even worsted Sri Ranga Raya more than once in battle

Thus looking out for a friend who could take charge of the administration of his kingdom during his absence, he sent for Rāja Odeyar of Mysore and made over Seringapatam to his charge.[1] While doing so he said that Rāja Odeyar might govern the country so long as he remained on pilgrimage, that is, till his disease was cured and he would be able to return , but in the event of his death, he said that the country might be handed over to his cousin, the chief of Ummattūr [2]

Raja Odeyar.

Śrī Ranga Rāya set out on pilgrimage, but only to die soon after Thereupon Rāja Odeyar strengthened himself at Seringapatam and even ascended the throne there on Thursday, the tenth lunar day of the dark half of Māgha in the year Saumya, Saka 1535.[3] At this the Ummattur chief sent messengers to him, entreating him to make over Seringapatam to him inasmuch as he happened to be the cousin of Sri Ranga Rāya But Rāja Odeyar evaded the demand, professing friendship at first, but asserting later that Seringapatam was given to him alone The chief of Ummattūr was weak and hence made efforts to secure the possession of Seringapatam by seeking the aid of the neighbouring Pāleyagārs

The Ummattur Chief

On hearing the news, Rāja Odeyar planned to make an alliance with the powerful Kalale chief, Kārikāla Mallarāja Odeyar, who was an enemy of the Ummattūr chief [4] and had the support of his father-in-law, the Yalandūr chief, who was the lord of an extensive territory [5] With his help he further thought of subduing the neighbouring Pāleyagārs also and acquiring their provinces Karikāla Mallarāja was thus sent for and with several persuasions and promises was won over to his side A written agreement [6] was entered into with him in front of his family deity Chāmundi to the effect that so long as the two dynasties endured the descendants of Mallarāja should hold sway as the Dalvoys of the Mysore Royal Court while the descendants of Rāja Odeyar should rule over Mysore It was further agreed that they should together strive to retain Seringapatam without making it over to

Raja Odeyar and Karikala Mallaraja Odeyar

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1 Of this transaction it is said that foreseeing his inevitable subjugation by Raja Odeyar, he made a virtue of necessity in retiring voluntarily (Mysore Gazetteer, Vol V, p 808)

2 Cp Wilks' History of Mysore, Vol I, p 27 , Mysore Gazetteer, Vol V, p 861

3 8th February 1610 A D This date is given for the acquisition of Seringapatam in the Annals (p 45) while the date of the accession is stated as 21st March 1610, about a month and a half later

4 The rivalry between the Ummattur and Kalale chiefs was well known For details *see* the MSS Venupurada Kshatriya Vamsavali (Cat of Govt Or Lib K B 424) It is said that one of the Ummattur chiefs put an end to all the members of the Kalale family, excepting only a child named Mallaraja (*i e* Karikala Mallaraja) who was the nephew (sister's son) of Raja Odeyar of Mysore Cp Annals, p 47

5 Cp Venupurada Kshatriya Vamsavali (Cat of Govt Or Lib K B 424) for details

6 For the agreement *see* Introduction.

the Ummattūr chief and should also curb the neighbouring Pāleyagārs Nandinātha Arasu, grandson of Karikāla Mallarāja, was accordingly appointed the Dalvoy on the tenth lunar day of the bright half of Mārgaśira in the year Nala [1] (8th December 1616 A D.)

NANDINĀTHAYYA.

Conquests during the time of Raja Odeyar

Nandināthayya now led the combined armies of Kalale and Mysore against the neighbouring powers[2] He defeated and subdued the chiefs of Bannūr, Talkād, Mūgūr, Hullahalli, Bilikere, Heggadadēvanakōte, Kattemalalavādi, etc In the meanwhile Karāchūri Nañjarājayya[3] and the people of Hāgalavādi were creating disturbance with the support of the people of Madura They were all vanquished by Nandināthayya who further marched against and conquered Satyāgāla, Ummattūr and Haradanahalli, plundering their elephants and cavalry. Yalandūr was, however, bestowed upon Rāma Rāja Rāya. The chief of Tagadūr was given protection. All the previous gifts in the country to the temples, Brahmins, etc , were maintained and standardised

Conquests during the rule of Chamaraj

On the 13th day of the dark half of Jyēshtha in the year Paingala, Śaka 1543 (mistake for 1540) Rāja Odeyar died after having reigned at Seringapatam for eight years [4] On the tenth lunar day of the bright half of Āshādha of the same year[5] Dalvoy Nandināthavya and others crowned at Seringapatam Chāmarāja Odeyar, son of Narasarāja Odeyar and grandson of Rāja Odeyar During his reign Dalvoy Nandināthayya conquered Maddūr and Chennapatna Bhaira Nāyaka, Sāla Nāyaka, Bēlūr Krishnappa Nāyaka and others formed a confederacy and marched

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1 The Annals pp (45–48) give a different account Nandinathayya is not mentioned as having been appointed Dalvoy (*see* Introduction) Between the years 1616 and 1637 A D four officers are mentioned as having held the post Bettada Arasu, Bannur Linganna, Basavalinganna and Vikramaraya The last was a son of Chamaraja Odeyar and continued as the Dalvoy at the court of Raja Odeyar II also, but he was dismissed during the time of Kanthirava Narasaraja (*see* Annals)

2 Cp Annals, p 43 for the conquests All the places are included excepting only Tagadur and Hagalavadi But it would appear that Bannur was conquered in 1606, Yelandur and Satyagala in 1608, Ummattur in 1614 and the other places in 1615, so that it cannot be true that they were conquered by Nandinathayya, if we have to believe the account of the Annals as well as the MSS that the first Dalvoy was appointed by Raja Odeyar in 1616 A D

3 Chief of Alambadi, *ibid* p 44 From him Satyagala is said to have been conquered

4 Friday, 20th June 1617 A D

5 Thursday, 17th July 1617 A D

against him, but the Dalvoy defeated them and conquered Chennarāyapatna and other places. Having plundered all their insignia he built out of them an armoury[1].

His conquests during the reign of Chamaraja II.

On the 15th lunar day of the bright half of Vaiśākha in the year Īśvara, Śaka 1561 (mistake for 1559) Chāmarāja Odeyar died[2] having ruled for 20 years. He was succeeded by his son Chāmarāja Odeyar II[3] who was crowned by Dalvoy Nandināthayya and other notables at Seringapatam During his reign Nandināthayya[4] defeated Krishnappa Nāyaka of Arkalgūd and wrested from him a large sum of money, elephants and horses, making him also a vassal of the kingdom[5] Likewise many other chiefs were compelled to pay tributes to Mysore and to make over their *birudas* like the Hanuma and Garuda staves, conch, discus, *makara*, *thekke*, simhalalāta, etc, to the Mysore King.

Kanthirava Narasaraja

On the first lunar day of the bright half of Āśvayuja in Bahudhānya Śaka 1562 (mistake for 1560) Chāmarāja II died after having ruled for a year and a half[6] He was succeeded on the throne by Kanthīrava Narasarāja Odeyar, son of Bettada Chāmarāja Odeyar who was the younger brother of Rāja Odeyar[7] Some days after the coronation Dalvoy Nandināthayya died

KOMĀRAYYA

Ranadulla Khan

The King now appointed his younger brother Komāre Arasu (called also Komārayya) as the Dalvoy[8] At this time the Bijapur general Ranadulla Khān invaded Seringapatam with a large army But Dalvoy Komārayya drove him out with his army

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1 *See* Annals, pp 50 52, for the conquests Excepting Maddur, Chennapatna and Chennarayapatna, the other places are not mentioned in the manuscript The conquest of Tagadur accomplished in 1626 A D is attributed in the manuscript to the reign of Raja Odeyar There is no mention in the Annals of the confederacy formed by Bhaira Nayaka and others The construction of the armoury is attributed to the reign of Kanthirava Narasaraja (*ibid* p 79)

2 It is said in the Annals that on this date Chamaraja Odeyar crowned Raja Odeyar II as king and died three days later

3 Named Raja Odeyar II elsewhere

4 But *see* Annals, p 64 The Dalvoy was Vikramaraya

5 Cp *ibid*, p 63 The only conquest mentioned is that of Arkalgud

6 28th Sept 1638 A D The date given in the Annals is 15 days later

7 The date given in the MSS corresponds to 28th Sept 1638 But cp Annals, p 65 The date given there corresponds to 13th Nov 1638

8 As many as eight Dalvoys are mentioned in the Annals, p 94 But the name of Komarayya does not occur, while that of Vikramaraya is omitted in the MSS *See* also Ep Car III, Nj 9 of 1643 which mentions Dalvoy Vikramaraya

pursuing him to a great distance from the capital[1] He then proceeded to Periyāpatna, besieged and conquered it with rich spoil From there he marched against Vīrappa Nāyaka of Madura and subdued him The territories of Satyamangala, Danāyakanakōte, etc, were annexed and the *birudas* of the several chiefs were wrested from them

Further conquests.

Being pleased with him on his return to Seringapatam, the King conferred on him the title 'Pararāja harina Śārdūla' and presented him with various precious jewels, etc The Dalvoy next conquered Yelavanka-nād and besieged Māgadi[2] whose chief Chikka Kempe Gauda sought his protection by paying tribute Kallūr, Kadaba, Turuvekere, Māyisamudra and other places were then annexed to Mysore The minor chiefs were all subdued as also the chiefs of Maleyāla and the Konkan Sameti Rangappa Nāyaka was offered protection and bestowed Ratnagiri, while Srī Ranga Rāya was promised support

Dodda Devaraja

Thus did Dalvoy Komārayya rise to fame, when on the first lunar day of the bright half of Bhādrapada in the year Vikāri, Śaka 1582, Kanthīrava Vīra Narasarāja Odeyar passed away, having ruled for 22 years[3] He was succeeded by Dodda Dēvarāja Odeyar, son of the younger queen of Dēvarāja Odeyar who was a son of Bōla Chāmarasa Odeyar[4]

Defeat of Keladi Sivappa Nayaka

Now Śivappa Nāyaka of Keladi made all the necessary preparations for a war and besieged Seringapatam But Dalvoy Komārayya marched with all the army against him and totally routed his forces, cutting off the noses of many and looting elephants, horses, etc Lakshmappa Nāyaka of Narasimhapūr (Hole-Narasīpur) who had come to give aid to Śivappa was beaten and humbled, while all his belongings were plundered and Narasimhapūr itself was taken.

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1 For details *see* Annals, pp 72 76, the name of Komarayya does not appear

2 Cp the list given in the Annals, p 68ff Excepting the reduction of the Magadi Chief and of Maleyala and the Konkan, the other conquests are mentioned But Wilks (Hist of Mys Vol I, pp 33 35) has mentioned the reduction of the Magadi chief

3 Saka 1581, not 1582 The date is 9th Aug 1659 A D But in the Annals, p 95, the date given corresponds to 17th July 1659, and Dodda Devaraja Odeyar is said to have come to the throne on Bhadrapada su 10 in Vikari

4 Dodda Devaraja Odeyar was the third son of Muppina Devaraja and Devajammanni, Annals, p 95 Muppina Devaraja was the son of Bola Chamaraja (Wilks' Hist of Mys Vol I, p 35)

5 A series of six Dalvoys are mentioned in the Annals p 103, of whom Kalale Komarayya was the last The conquests of the reign are detailed on p 97, *ibid* and Wilks, op cit p 37 The siege of Seringapatam by Keladi Sivappa Nayaka and the capture of Narasimhapura by the Mysore Dalvoy are not mentioned in the Annals, while Wilks mentions them

The chief of Arkalgūd submitted and was given protection on his agreeing to pay tribute annually. The territories of Śivappa Nāyaka of Keladi—like Sakrepatna, Vasudhāre, Hāssan, etc.,—were annexed. Chikkanāyakanahalli, which belonged to the Muhammadan rulers of Bijapur was also captured. The chiefs of Hāgalavādi and other places who came in submission professing friendship were all duly respected and sent back being offered protection. Chokka Nāyaka of Madura who offered war, was beaten and driven out of his province. His territories, namely, Erode, Vāmanūr, Dhārāpur, etc[1] were all annexed Trichinopoly was besieged and a large booty in the shape of horses, money and jewels was obtained from Chokkanātha Nāyaka. The precious stones thus obtained were inlaid into the sandals of the king Dodda Dēvarāja. Tributes were levied on Chīla Nāyaka and others.

Extension of territory.

A large number of gifts consisting of precious jewels, etc., were made for the god Venkatēśvara of Tirupati,[2] while all encouragement was given to temples and Brahmins Thus did Dalvoy Komārayya prosper in peace and power bearing the title 'Pararāja harina Śārdūla'

Religious gifts and peace

On the 12th (corrected into 7th) lunar day of the bright half of Phālguna in the year Parīdhāvi, Śaka 1594, Dodda Dēvarāja Odeyar died having ruled for 14 years[3] He was succeeded on the throne by Srīmad Rājādhirāja Rāja Paramēśvara Jagadēkarāja Praudhapratāpa Apratimavīra Kaliyuga Chakravarti Chikkadēvarāja Odeyar[4] who was crowned at Seringapatam by Dalvoy Komārayya, Yalandūr Viśālāksha Pandit, Tirumalaiengār and others on the 12th lunar day of the bright half of Phālguna in the year Parīdhāvi, Śaka 1594

Chikkadevaraja

Dalvoy Komārayya[5] now besieged Gaganagiridurga and demanded tribute from Chikka Kempe Gauda.[6] But the latter offered war and was totally defeated and captured prisoner. The Pāleyagārs who had come to give him aid were all

Gaganagiri

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1 *See* the Nañjarāja Yaśassamu—Uāsa (Mysore Oriental Lib Cat No B 999) for a detailed description of this event

2 Cp Annals, p 100 for details

3 18th (or 13th) Feb 1673 A D But the date given in the Annals, p 103, is Phal. su 5

4 Evidently the reign of Devaraja II, younger brother of Dodda Devaraja and uncle of Chikkadevaraja has been left out *See* M A R 1938, p 72 for details If, as seems almost certain, he too ruled for a time, the date of the accession of Chikkadevaraja as given in the manuscript and the Annals is bound to be incorrect

5 A list of seven Dalvoys is given in the Annals for the reign, of whom Komarayya and Doddayya are also mentioned (p 115)

6 For the conquests in detail *see ibid.* pp 105ff, and Wilks, op cit pp 101–2 The list of the MSS is very short and it refers only to Gaganagiri and Bangalore in particular

beaten. Gaganagiri was occupied and the treasure in the palace of Chikka Kempe Gauda was looted The neighbouring Pāleyagārs were subdued and made tributary.

Bangalore and Trichinopoly.

Sahaji Rao [1] of Bangalore was next attacked and his elephants, horses and belongings were all taken possession of Those who submitted were given protection and their *birudas,* insignia and tributes were accepted Trichinopoly was then attacked and the territories within the boundary of that province were annexed [2]

DODDAYYA

Defeat of the Mahratas at Kottatti

While Trichinopoly was being besieged by Komārayya, two great warriors named Jējēghāt and Dādōjīghāt[3] who had besieged the fort of Delhi disregarding the Pādshah (Aurangzeb) came to understand that Seringapatam was defenceless at this time since the entire Mysore army was at Trichinopoly Believing that they could consequently capture the place with ease, they at once arrived from the north and laid siege to the fort of the capital Chikkadēvarāja sent word to Dalvoy Komārayya asking him to return immediately The Dalvoy, on the other hand, was determined not to show his face to his king without capturing Trichinopoly. Accordingly he appointed his son Dodde Arasu (or Doḍḍayya) as the Dalvoy in his place and despatched him[4] with the army to Seringapatam. Doddayya marched night and day and arrived near Kasaragere-Kottatti where Jējēghāt and Dādōjīghāt were encamping. Here a severe battle ensued in which both these warriors were decapitated and their entire army was captured.[5]

Aurangzeb's daughter

When the news reached Chikkadēvarāja Odeyar, Doddayya was received in state and greatly respected The Pādshāh of Delhi (Aurangzeb) became delighted Since he had taken an oath to the effect that his daughter should marry no other than the person who killed those warriors,[6] he himself came down as far as the Krishnā.

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1. Cp Annals, p 110 and Wilks' Hist of Mys Vol I, pp 56–7 It would appear that Bangalore was first in the possession of the Mahratas but subsequently was occupied by Kasim Khan, the Mughal General The Mysore king is said to have purchased the place

2 Cp Annals, p 113

3 *Ibid*, pp 113–15 and Wilks, op cit pp 59–61

4 For details *see* Annals, p 115, and Wilks, op cit pp 60–61 What became of Komarayya at Trichinopoly is not known

5 *See* Wilks, *ibid*, and the Annals, pp 114–115 for a graphic account of the war and the stratagem played by Dalvoy Doddayya on this occasion The Mahrata army sent against Mysore was that of Sivaji (*see* Sivaji and the Mysore Raj, by Dr M. H Krishna, Quarterly Journal of the Mythic Society, Vol XXXI, Nos 3 and 4)

6 Probably an account of family tradition, not supported by other evidence For the title conferred on the King, *see* Annals, pp 115, 141–46

But he could not proceed further since the signs were inauspicious He therefore returned to Delhi, but sent a large number of gifts and titles to Dalvoy Doddayya through his wise messengers, conferring also, at the same time, the title of 'Jagadēkarāja' on the Mysore King and entreating him to send Doddayya to him. The King, however, sent a reply to the effect that Doddayya died in war At this the Pādshāh became extremely sorry and sent for the sword and portrait of the Dalvoy. The princess was married to the sword, and for the rest of her life she remained worshipping the portrait

Further conquests.

As for Dalvoy Doddayya he led an expedition into Salem, defeated Chinnamanāyaka, and annexed the country. Likewise he annexed Śankhagiri, Nāmakal, Paramati, Syādamangala and other pālyapats[1] Thus did he attain fame as a great warrior and return to Seringapatam in glory

KĀNTAYYA

Muga Kanthirava Narasaraja

Some days later Dalvoy Doddayya died and the Dalvoyship was conferred upon his son Kāntayya by Chikkadēvarāja Odeyar[2] On the first lunar day of the bright half of Mārgasira in the year Tārana, Śaka 1629, Chikka Dēvarāja Odeyar died, having ruled for 31 years and 20 days,[3] and was succeeded on the throne by his son Mūga Kanthīrava Vīra Narasarāja Odeyar.

Kantayya's death and defeat of Nanjarajayya

During this period Dalvoy Kāntayya[4] besieged Chikkaballāpur, but was killed. The king now appointed his father (? uncle) Nañjarājayya in his place and sent him to Chikkaballāpur But he also was defeated, as a consequence of which he made over his office to his youngest son Basavaraje Arasu (or Basavarājayya)

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1 Cp *ibid*, pp. 105ff Namakal is omitted

2 In the Annals Doddayya is said to have been the Dalvoy between 1682 and 1690 and to have been succeeded by four others Kantayya is not mentioned, but Mallarajayya, son of Kalale Kantayya is said to have been the Dalvoy between 1696 and 1698

3 The date is 17th Nov 1704 A D The previous day is mentioned in the Annals, p. 154 The date mentioned by Wilks is 12th Dec of the year (op cit p 131)

4 Five Dalvoys are mentioned in the Annals, p 156, of whom three, *viz*, Kantayya, Nanjarajayya and Basavarajayya are mentioned in the MSS But in the Annals they are said to have belonged to the Kallahalli family Perhaps the account given in the MSS is wrong (*see* Introduction) According to the Venupurada Kshatriya Vamsavali (Cat of Govt Or Lib K B 424) Dalvoy Doddayya was the uncle of Dalvoy Kantayya who had a son named Nanjarajayya and a brother named Basavarajayya. Dalvoy Doddayya had four sons of whom the eldest was Virarajayya who is said in the Annals to have also held the post of Dalvoy during the reign

BASAVARĀJAYYA

Chikkaballapur and Ikkeri humbled.

Basavarājayya marched upon Chikkaballāpūr,[1] besieged the place, and compelled Bēchēgauda to submission and payment of a tribute. The latter acknowledged the superiority of the Dalvoy and addressed him as 'Śaranāgatavajrapañjara' From thence the Dalvoy marched to the kingdom of Ikkēri whose chief was engaged in a severe war From the battlefield at Attāvara the chief escaped on a horse but was pursued for a distance of four gāvudas and driven out Chikkamagalūr, Mahārājanadurga, Bānāvara and other places belonging to the province of Ikkēri were annexed The Dalvoy did not stop here but continued annexing more places[2] when the chief sued for peace at the Mysore court and prayed that the Dalvoy might be recalled Returning thus to the capital the Dalvoy lived in peace ever after.

MALLARĀJAYYA.

Conquests

On the death of the Dalvoy a few days later Mūga Kanthīrava Vīra Narasarāja Odeyar appointed his uncle Mallarājayya[3] to the post. Collecting together a large army, the latter set out on an expedition which resulted in the defeat of the Pāleyagārs of Coimbatore, Satyamangala and other places[4] and the annexation of further territories to Mysore. The chiefs who submitted to the Dalvoy were pardoned and promised protection.

Dodda Krishna Raja

On the full moon day of Phālguna in the year Jaya, Śaka 1634, Mūga Kanthīrava Vīra Narasarāja Odeyar died,[5] after having ruled for nine years His son Dodda Krishnarāja was then crowned at Seringapatam by Dalvoy Mallarājayya[6] and other important officers. On the death of Mallarājayya some time later, his grandson, Cheluve Arasu,[7] was appointed the Dalvoy in his place

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1 Cp the list in the Annals, pp 156–7

2 The conquest of the provinces of Ikkeri is not mentioned by Wilks or in the Annals

3 Mallarajayya is not mentioned in the Annals, according to which p 159, Kalale Virarajayya (*see* note 43 above) and after him his son Devarajayya are said to have held the post of Dalvoy However that Mallarajayya was an uncle of Basavarajayya is borne out by the genealogy mentioned in the Venupurada Kshatriya Vamsavali (Cat Or Lib K B. 424)

4. These conquests are not mentioned either by Wilks or in the Annals.

5 9th March 1715 A D But the date given in the Annals, p 158, is about a year earlier Cp also Wilks (op cit p. 141) the date given by him is 1714 A D

6. *See* Note 3 above

7. Not mentioned in the Annals. According to the Venupurada Kshatriya Vamsavali (Cat. Or Lib. K B 424) Dalvoy Mallarajayya, uncle of Basavarajayya, had a son named Chikke Arasu

DEVARĀJAYYA.

Battle of Kailancha.

Next after Cheluve Arasu, Dēvarāje Arasu (or Dēvarājayya), the grandson of his son Dodde Arasu,[1] was appointed the Dalvoy At this time seven Sardars, namely, Kāsim Khān, Bhārāmalla etc , began creating disturbances in the province of Mysore and even took possession of some places They also marched upon Seringapatam with the determination of capturing it Dalvoy Dēvarājayya met their forces near Kailancha[2] and gave them a severe fight in which every one of them was killed. All their treasure, elephants and horses were taken, after which the Dalvoy returned to the capital

Defeat of the Magadi Chief and war with Mahratas

Kempegauda of Māgadi was next attacked The fort was besieged and taken and the chief was compelled to submit[3] In the year Krōdhi (1724 A D) Divān Sādulla Khān, Siddōji Ghōrpade[4] and others led a well-equipped army and laid siege to the fort of Seringapatam, but in just a day's fight they were all completely routed so that they had to flee in fear Some time later in the year Parābhava (1726 A.D)[5] Bāji Rao of the Mahratas led a large army and besieged Seringapatam But a great part of his army was destroyed by the effective arms used by the Mysore forces Bāji Rao lost courage and was only too glad to withdraw accepting what little was given him.

Annexation of Magadi.

In the year Kīlaka (1728 A D) the powerful and loyal Dalvoy curbed the mischiefmongers and brought about peace in the country.[6] He even marched against Māgadi Kempegauda and annexed his kingdom on Saturday, the 5th lunar day of the dark half of Āsvayuja in the year Kīlaka (12th October 1728 A. D.) The Māgadi chief was brought over to Seringapatam and compelled to bow down at the feet of the King

Siege of Devanhalli and rise of Hyder

Some days later, Dalvoy Dēvarājayya sent his brother Karāchūri Nañjarājayya in charge of the army to besiege Dēvanahalli[7] At this time Hyder Naik, his father Fatte Naik, his uncle Ali Naik and his brother Sābas Nāik, received intelligence of the fame, magnanimity and valour of Karāchūri Nañjarājayya and

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1 Evidently there appears to be some mistake in the MSS *See* Introduction

2 Not mentioned in the Annals

3 Cp Annals, p 160

4 *Ibid*

5 *Ibid*

6 *Ibid*

7 The siege of Dēvanahalli was accomplished in 1746, that is, 12 years after the coronation of Chikka Krishnarāja Odeyar in 1734

left Kōlar for Sira where they stayed for some time. Then they arrived at Dēvanahalli.[1] Their wives and children had been kept under custody for non-payment of certain dues Through Mallarāje Arasu of Maddagiri they obtained a sum of 5,000 varahas[2] which they paid at Sira and redeemed their families Hyder Naik, whose wife and children were now sent for, was appointed in command of ten soldiers in the regiment of Katti Gōpālarāje Arasu When, after some time, Karāchūri Nañjarājayya personally inspected the army, he promoted Hyder as a commander over fifty and sanctioned to him a horse in addition to salary, providing also separately for his boarding In the year Akshaya (1746 A D) the fort of Dēvanahalli was taken and the officers returned to Seringapatam where they stayed in peace and happiness

Death of Dodda Krishnaraja

On Sunday the 5th lunar day of the dark half of Phālguna in the year Virōdhikṛitu, Śaka 1653,[3] Dodda Krishnarāja Odeyar died, having ruled for 18 years. At the moment of his death he conferred upon Dalvoy Dēvarājayya all his regal powers,[4] placing him in charge of the whole province, treasury, etc., and directing him to crown as king one of the descendants of the royal family whom he thought fit

Chamaraja and Chikka Krishnaraja

On the 7th lunar day of the dark half of Phalguna in the year Virōdhikritu, Saka 1653,[5] Dalvoy Dēvarājayya and the other important officers raised Chāmarāja Odeyar to the throne at Seringapatam But on Monday the 5th lunar day of the dark half of Jyēshtha in the year Ānanda, Śaka 1656, he died having ruled for just two years and three months On the same day[7] therefore Dalvoy Dēvarājayya, Sarvādhikāri Nañjarājayya of Bangalore and other officers crowned Chikka Krishnarāja Odeyar, son of Chāme Arasu of Chikkanahaḷḷi The fort of Dēvanahalli was taken after this coronation and its siege and conquest have been mentioned above

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1 Cp the account given in the Hyder-nama regarding the rise of Hyder Ali (M A R 1930 pp 81ff) The details given in the MSS slightly differ

2 10,000 varahas according to Hyder-nama (*ibid*), Cp also Annals, p 176

3 5th March 1732 A D Cp Annals, p 164

4 In the Annals (*ibid*) it is stated that at the time of his death, the king desired that the son of Ankanahalli Devaraje Arasu should be adopted and crowned The regal powers conferred on the Dalvoy by him are not mentioned in the Annals However, Cp Wilks' History of Mysore, Vol I, pp 142-43 regarding the great powers of the ministers

5 7th March 1732 A D But it is stated in the Annals, p 165 that on this date Chamaraja was brought to Seringapatam and crowned 12 days later on 19th March 1732 A D

6. But *see ibid*, pp 166ff The Dalvoy and his brother are said to have sent him away as prisoner to Kabbaldurga on that date Cp also Wilks, op cit p. 145

7 15th June 1734 A D. according to the Annals, p 173

At this time the Nawabs of Savanore, Kadapa and Kurnool, accompanied by Basālat Jung, came over with their armies to Seringapatam and requested the King to send the Mysore army with them against Nasir Jung [1] In compliance with their request the cavalry and infantry of Mysore were sent under the command of Bārakki Venkata Rao, Balapati Naik and Konda Naik Hyder Naik was also sent with Bārakki Venkata Rao in command of 50 horse and 300 foot. As a result of this military expedition the entire army of Nasir Jung broke up and fled During the plunder of the latter's treasure Hyder secured four camel loads which the Dalvoy allowed him to keep for himself [2] Hyder now managed to bribe the important officers under Karāchūri Nañjarājayya and obtain his permission to augment his cavalry and infantry

Basalat Jung and Nasir Jung.

With the help of the French, Chendā Khān,[3] in the meanwhile, captured all the territories belonging to Trichinopoly, besieging and capturing Trichinopoly itself Muhammad Ali, therefore, sent his younger brother Mafus Khan to Dalvoy Dēvarājayya at Seringapatam with the message that he would give away the province of Trichinopoly to him and remain as his vassal if he would help him to get rid of his enemy Chendā Khān. Accordingly Dalvoy Dēvarājayya gathered together Murahari Rāya and other Pāleyagārs and sent an army consisting of 20,000 horse and one lakh foot under the command of his brother Karāchūri Nañjarājayya The latter was able to re-conquer the territories captured by Chendā Khān and approach very near Trichinopoly where he also secured the help of the British guns A great battle ensued in which Chendā Khān was unable to meet the enemy In fright, he retreated and hid himself in the temple of Jambukēśvara Nañjarājayya invaded the temple, encamping all round Muhammad Ali now appeared before him and professed to make over, as per his promise, the province of Trichinopoly Being pleased with his honesty, Nañjarājayya directed him to manage the affairs himself in his behalf till he should be able to send his own people over there.

Siege of Trichinopoly

Chendā Khān who now realised the futility of fighting the Mysore army sent his messengers to Karāchūri Nañjarājayya to say that Muhammad Ali was never to be trusted inasmuch as he would not, as a matter of fact, give away Trichinopoly as promised; while, on the other hand, he would willingly be under him if he was allowed to remain in charge of the province Assuring thus that he would no

Protraction and withdrawal

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1 The Annals state that it was Nasir Jung who sought the aid of the Mysore king

2 Hyder is said to have secured 15 camel loads of treasure at this time and to have been allowed by the King to keep 3 loads for himself

3 Chanda Sahib *See* M A R 1930, p 82 and Wilks' Hist of Mysore, Vol I, pp 172ff for a fuller account of the battle

longer continue the fight, he sent away all his elephants and cavalry out of the fort, himself submitting In the meanwhile Muhammad Ali bribed Murahari Rāya and other prominent men on the side of Karāchūri Nañjarājayya, requesting them to kill Chendā Khān Nañjarājayya, however, would not grant this request, since he felt that both of them should be taken under his protection as they had severally submitted to him He even thought of conferring on them *jāhgirs* in Mysore But Muhammad Ali secretly bribed Mānōji, the Dalvoy of Tanjore, heavily and managed to have Chendā Khān murdered, while making over, at the same time, the fort of Trichinopoly to the charge of the English and himself going away to Chennapatna (Madras)

At this time Hyder Nāik had been allowed to augment further his troops The title of 'Bahadūr'[1] had been conferred upon him and he had received as *jāhgir* Dindigal and the places lying on the borders of that province With his help Karāchūri Nañjarājayya prolonged the siege of Trichinopoly for a period of three years, spending as much as four crores of varahas. After all, he had to abandon the siege, since his brother Dēvarājayya sent him peremptory orders to return immediately to the capital which had been besieged by Salābat Jung in the meanwhile.[2] On the return of Nañjarājayya, Salābat Jung saw his large army, quietly accepted the money that was paid and withdrew.[3]

Deeds of religious merit

In the year Akshaya (1746 A.D) Dalvoy Dēvarājayya got constructed the tank called Rāmasāgara to the south of the Mahābalāchala (Chāmundi Hills) near Mysore In Śukla (1749 A D) he built and endowed an agrahāra called Rāmāchandrapura near Tirumakūdlu-Narasimhapura (T.-Narasīpur) In Śrīmukha (1753 A D) he caused to be built a bridge called Rāma's bridge across the Kapilā river in the middle of a spot called 'Mallana-mūle' at Nañjangūd He also celebrated the *tulābhāra* and other gifts and thus fulfilled the religious purpose of his life[4]

VĪRARĀJAYYA.

His work

On his death on the 8th day of the dark half of Jyēshtha in the year Bahudhānya[5] Krishnarāja Odeyar II appointed his son Vīrarājayya as the Dalvoy (on the tenth lunar day of the

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1 Wilks, op cit p 230, says that this title was bestowed upon him when he became virtually master of half of the kingdom and defeated the Mahratas

2 This was in 1756 A D

3. Cp Hyder-nama (M A R 1930, p 82). The Mysore king is said to have made peace with the invader by paying him 56 lakhs of rupees even before the return of Nanjarajayya. The sum was not, however, completely paid (*see* M.A.R, 1930, p 82, note 6)

4 For the misunderstandings that cropped up in the meanwhile, *see ibid*, 85, M A R. 1937, p. 89, Wilks, op cit. pp 219 ff

5 28th June 1758 A.D. The date given in the Annals, p 185, is 6 days earlier.

bright half of Āshādha in the same year).[1] The latter reformed the army and strengthened greatly the several forts in the country.

Hyder had become extremely powerful by now. Gōvinda Gōpāl Hari (a Mahrata General) who had conquered the bordering countries to the north of the province of Seringapatam, marched against the capital and demanded tribute to the extent of about a crore of rupees Since there was not enough money in the treasury and it was not considered advisable to raise it unjustly from the people by putting pressure upon them, Karāchūri Nañjarājayya resigned his office of Sarvādhikāri, saying that it might be conferred on Hyder. All the powers of administration and the eighteen departments were now made over to Hyder who was asked to raise the required amount to pay the tribute [2] Hyder unscrupulously teased the people in many ways, collected forty lakhs of rupees and pacified and sent Gōpāl Hari back by paying him this sum.

Hyder becomes supreme

Hyder thus took charge of the entire province and paid also the salary due to the army Since at this time Khande Rao carried tales against him to the King, he took him under his custody [3] In the meanwhile misunderstandings arose between Karāchūri Nañjarājayya and Krishnarāja Odeyar II Hyder intervened and set apart a portion of the province to meet the expenditure of the royal family and retinue [4] But the entire province, revenue and army were kept under his management and enough money was reserved in the treasury to meet the salary of his army and the demands of the Mughals and the Mahratas

His conquests.

Thus making himself supreme, Hyder set out on his military expedition[5] with the object of extending the province He conquered and annexed Chikkaballāpur, Doddaballāpur, Sira, Coorg, Maleyāla, Bidarūr (Bidanūr) and other places

Nanjaraja Odeyar.

On the first lunar day of the dark half of Vaisākha in the year Vyaya, Śaka 1687, Chikka Krishnarāja Odeyar died[6] having ruled for 31 years, 10 months and 26 days On the third day of the bright half of Jyēshtha in the same year[7] his son Nañjarāja Odeyar by the senior Queen Dēvājammanni was raised to the throne at Mysore by Karāchūri Nañjarājayya and Dalvoy Vīrarājayya Since the Nawab Hyder Bahadur was absent, his brother-in-law Mukdum Khan took part in the ceremony

1. Cp *ibid*, p 187 and Wilks, op cit, p. 230. Hyder himself is said to have been appointed the Dalvoy.

2. Cp. Annals, pp 188–90 It is stated that the Mahrata General Gopal Rao had invaded Bangalore at this time and that Hyder was sent to repulse him.

3. For details, *see* M A R 1930, p 85, 1937, pp 89 ff, Wilks, op cit p 233

4. In 1761 A D Hyder-nama, M A R 1930 p 86

5 For details, *see ibid*, pp 86 ff, M A R 1937, pp 96ff, Wilks, op cit pp. 270 ff

6 25th May 1766 A.D. cp Annals, p. 202–the date is 25th April, *see* also M A R 1930, p 88.

7 10th June 1766 A D The date given in the Annals is May 6th, p 203.

On his return to Seringapatam Hyder went to Mysore and represented that inasmuch as he wanted to celebrate personally the marriage of Dalvoy Vīrarājayya, the Rāja should be pleased to return to Seringapatam He promised that a territory yielding a revenue of three lakhs as also the Mysore gateway and the eastern gateway at Seringapatam would be placed at his disposal To this effect he executed a written agreement and swore upon the Koran He also prevailed upon his preceptors Akal Saib, Kāki Saib and Mir Farzulla Khan to swear in his behalf The King was thus brought to Seringapatam; but all at once Hyder unscrupulously proved faithless He placed guards[1] upon the King and himself occupied the house of Dalvoy Dēvarājayya and began ruling independently

The Raja's confinement

On the 5th lunar day of the bright half of Śrāvana in the year Khara, Śaka 1692, Nañjarāja Odeyar passed away having ruled for five years and 18 days[2] On the 2nd day of the bright half of Bhādrapada in the same year[3] Nawab Hyder Ali placed on the throne Chāmarāja Odeyar, son of Krishnarāja Odeyar II, at Seringapatam

Chamaraja

Hyder then set out on his further conquests He conquered Gutti, Chitrakal, Kadapa, Pālghātcheri and other provinces and returned to the capital On the 10th day of the bright half of Bhādrapada in the year Manmatha, Śaka 1696, Chāmarāja Odeyar died,[4] having ruled for four years

Further conquests; Death of the King

Hyder now raised to the throne Chāmarāja Odeyar, son of Kāragalli Dēve Arasu, on the 12th lunar day of the dark half of Bhādrapada in the same year[5] In the year Vikāri[6] he annexed Chitaldrug In Sārvari[7] he proceeded against Trichinopoly and on Tuesday, the 2nd lunar day of the bright half of

Chamaraja of Karagalli; Death of Hyder

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1 Cp Peixoto's account (M A R 1937, p 105, *n* 3)

2 15th August 1771 A D But the date given in the Annals is 1st August 1770 A D The latter date is also mentioned by Peixoto (M A R 1937, p 118) For the tragic circumstances under which the Raja is said to have died, *see ibid*, p 118, *n* 1, and Wilks' History of Mysore, Volume I, pp 385–6

3 2nd September 1771 A D, cp Hyder-nama–M A R 1930, p 93 But the date given in the Annals, p 207, corresponds to 16th August 1770 A D

4 5th September 1775 A D The date mentioned in the Annals, p 215, corresponds to 16th September 1776 A D The latter date is mentioned also in the Hyder-nama, (M A R 1930 p 95) Wilks mentions that the Raja died about the year 1775 A D, op cit p 391

5 21st September 1775 A D The date in the Annals, p 216, is 27th September 1776 A D Wilks, op cit pp 391–2, and the Annals, p 217, describe a mode of selection observed by Hyder on this occasion

6 1779 A D cp. Hyder-nama (M A R 1930, p 95)

7 1780 A D The date is in agreement with the one given in other books

Mārgaśira during this year, he took Arcot. From there he marched forward, but died of carbuncle during the month of Mārgaśira in the year Śubhakritu.[1] His son Tipu Sultan thereupon returned to Seringapatam with the army.

Death of Chamaraja and Tipu

On the 10th lunar day of the bright half of Chaitra in the year Nala, Śaka 1718, Chāmarāja Odeyar died, having ruled for 22 years and 7 months[2] Tipu Sultan who now called himself the Bādshāh was killed by the English on the afternoon of Saturday, the 30th lunar day of the dark half of Chaitra in the year Siddārthi, Śaka 1721[3]

Accession of Krishnaraja III

The fort and the province of Seringapatam were taken, the rightful claimant to the throne was found out and on Monday, the 13th lunar day of the dark half of Jyēshtha in the same year,[4] with the permission of the English Pādshah, General Ārasu Bahadar (Gen Harris) and Macrot[5] (?) crowned Krishnaraja Odeyar III, son of Chāmarāja Odeyar, at Mysore Thus did the English attain everlasting fame throughout India Up to the year Siddārthi, for a total period of 190 years, there ruled 14 Kings and 9 Dalvoys.[6]

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1 December 1782 A D For the *charama-sloka*, *see* M A R 1930, p 100, note 2

2 17th April 1796 A D

3 4th May 1799 A D

4 1st July 1799 A D The date in the Annals is a day earlier

5 This may be Captain Macleod who is mentioned in the Annals too, p 249 In a letter addressed to the Governor-General in Council, dated the 24th May 1799 A D, General Harris states "Captain Macleod, of the Intelligence Department, has been employed in the management of the bazars of the army" etc (Wilks, op cit p 391)

6 The Venupurada Kshatriya Vamsavali (Cat Or Lib K B 424) gives a list of 12 Dalvoys which, however, is incorrect.

PART VI—EXCAVATION.

Resumption of work

The work conducted at Brahmagiri near Siddapur in the Molakālmuru taluk, Chitaldrug district, in the year 1940 could not be continued during 1941 for various reasons, though the work of arranging, verifying and studying the antiquities was carried on at the headquarters During May 1942, however, excavation was resumed at the site, but it was concentrated on just one pit with the main idea of verifying the previous results Before stating the chief results of this excavation, it is proposed to give here a short account of the results of the work conducted in 1940 so that the results of the work of the two seasons might together be considered And it is also proposed to state, at the end, some of the conclusions arrived at provisionally in the hope that they will be verified, checked, corroborated and improved upon by future excavation in the Dakhan

The layers.

On pages 63–72 of the Annual Report of this department for 1940, a note has been published embodying the results of an overground survey of the site It has been mentioned there how the existence of the three copies of Aśōka's Minor Rock Edict No 1 led to the location of the ancient town of Isila close by, on the right bank of the Chinna Hagari river An account has been given of the topography of the neighbourhood, the limits of the old town, the brick and other structural evidences of the inhabited areas, the nature and variety of surface finds consisting of innumerable objects of stone, metal and pottery, and the occurrence of the many prehistoric cromlechs or burial chambers made of massive stone slabs It has also been stated how a surface study suggested the existence of the following five stratified layers —

1 Chālukya-Hoysala layer
2. A Mauryan town with perhaps a pre-Mauryan commencement
3. A pre-Mauryan town of the Iron age using polished blackware pottery or ornamented chocolate-coloured ware connected with the late Neolithic period and the early Iron age
4. A Neolithic settlement
5. A pigmy flint culture

Nature of site.

A rough sketch plan prepared of the site showed that the old town stretched in the shape of a crescent surrounding the northern nose of the hill where the edict stood. A good part of the site was found covered by the rice fields in the lower plains, while the mounds near the hill slopes had mostly been converted into dry fields for

cultivation. Inasmuch as these mounds seemed to contain antiquities belonging to different stages of culture extending from the Mauryan times backwards into the unknown-prehistoric stages, a careful stratigraphical study of trial pits and trenches was found necessary. Accordingly two trenches, one measuring 40′ × 6′ × 18′ (depth) and the other, 25′ × 6′, were excavated across a mound that looked promising of results. Two more pits were sunk to the south-west of the Rock Inscription, of which one proved to be important for the study of pottery sequences. Other pits sunk here and there on the ancient site gave us more information regarding the Mauryan town (Pl. XIV, 1), while the excavation of about eight prehistoric cromlechs gave us knowledge of funerary pottery and modes of burial.

Isila town

Historically it is known that the Maurya power was in occupation of the Dakhan in the days of *Bindusāra and Aśōka, the dates being approximately between 298 and 232 B.C. According to Aśōka's Rock Edict No. 13, in the country corresponding to modern Dakhan, three subordinate peoples, namely, the Petenikas (Paithan), the Āndhras (Nagārjunikonda) and the Pulindas (Banavāsi) are mentioned as being within the borders, while the Satiyaputas (Chitaldrug district ?) are mentioned as being outside. Suvarnagiri is considered to have been the capital of the Dakhan province and several suggestions have been made for its identification. Dr. Fleet thought that it might be Kanakagiri in South Hyderabad, Mr. Yazdani thinks that it may be Maski in south-west Hyderabad and Dr. C. R. Narayana Rao suggests that it may be Sonnagiri close to the Yerragudi group of Aśōka's rock edicts. There is no doubt that the district town of Isila was close to the Brahmagiri hill and that it was within Aśōka's empire. As evidence of Asoka's times at Isila, we have found the three copies of his Minor Rock Edict No. 1, the excavated basement of a brick-built apse-backed chaitya or Buddhist temple half way up the hill behind the monks' caves, the occurrence of polished fine quality pottery, often bicoloured, such as is found in the Maurya sites elsewhere in India. The series of large natural caves near Asōka's rock edict (Pl. XIV, 2) might have been the dwelling place of hermits or Rishis at first and later of Buddhist monks. This perhaps gave the town the name Isila or 'the place of the Rishis.' But the excavations revealed, at least in one of the pits, as many as nine different floors showing that the town must have flourished for several centuries. It is possible that the period of Maurya supremacy was only the last or, more probably, the penultimate period in the history of the town which may have decayed and disappeared somewhere about 200 B.C. when the supremacy of the Dakhan passed from the Maurya into the Śātavāhana hands. It is probable that Isila was a frontier town which decayed in prosperity just when Chandravalli and other places grew in wealth and splendour. But if Isila decayed in the early Śātavāhana days having had a more prosperous period during Maurya rule and pre-Maurya days, her life at least began many centuries before. Assuming, just for approximate calculation, that

ordinary houses are rebuilt once in about fifty years, nine floors would account for more than four centuries of life Thus it is possible to guess that the lowermost levels reached near 'Gāregundu' take us back to almost the 8th century B C, if not earlier We have not yet been able to collect enough specimens to trace the growth of culture during the many centuries of the existence of the town of Isila, but we have been able to get an idea of the kind of potsherds yielded by the various levels

Isila culture.

Among the nine floors observed in the excavation of the house sites near 'Gāregundu,' the following varieties of pottery were noticed as we excavated downwards from the top The bottom has not yet been reached

1. Largish gourd shaped pots with rough exteriors, relievo and incuse ornamentations on unpolished redware pottery. Evidently, they belong to the last days of the town Along with these occurred painted redware probably belonging to about the early Śātavāhana times
2. Polished fine pottery, yellowish brown outside and black inside strongly resembling Maurya pottery of Bhita and elsewhere
3. Redware pottery, some specimens of which, particularly the drinking cups, were painted in white with lattice, geometrical and plant patterns, or had incised tooth and leaf ornamentations.
4. Tanware pottery with the designs painted in dark red
5. Brownware pottery with the designs in dark violet
6. Polished blackware with the designs in white, also bicoloured pottery plain or coloured inside
7. Well burnished pure blackware occurring along with unpolished brownware. This layer particularly was pretty thick
8. Polished pottery, with multicoloured mottled ornamentation, distinguishable among the colours being red, yellow, blue and black. Coarseware also; comparatively less of polished blackware

Further excavation was stopped at this stage owing to the want of room and the approaching end of the season It may be presumed that such a variety of pottery and such a development of tints and colours could have occurred only in a period of time spread over many centuries It was evident that the Dakhan was passing through civilized life using iron implements and high class pottery some centuries before the Mauryas came into contact with it We knew that we had come across a settlement belonging to a comparatively long existing Iron Age of the Dakhan The details of this type of culture are being studied Provisionally it has been called 'Iśila Culture' for purposes of identification

Foreign influences.

Two particular types of pottery, however, deserve special mention as they suggest foreign influence One of these is painted with a red slip and ornamented in dark violet with plant and wave designs and is outwardly remarkably similar to some

Indus valley pottery, though unlike it in having a black cove inside the walls. The other has chequered and other patterns in black over a buff background as in so much of the third millennium B.C pottery of Sindh, Sumer and Crete Its inner face bears the impress of cotton cloth These two are unlike the usual painted ware found at Chandravalli and other places in the Dakhan and suggest foreign influence though they may perhaps have been locally produced Since the Indus Civilization used gold, jade and other materials which were probably imported from the Dakhan, we are justified in looking out for possible connections between Sindh and Mysore in prehistoric times The potsherds in question are accordingly being subjected to the study of experts

More surprising and more definite information was secured from the two trenches which, as has been mentioned, were excavated into the mounds on the hill side to the south-east of the town When the first trench was dug, the workmen were inexperienced and sometimes mixed up lumps of earth belonging to the upper layers with those of the lower ones But when the second trench was excavated, great care was taken to see that no such intermixture occurred In this trench (Pl. XV, 1) particularly it looked as if we had obtained a correct index of the contents of the mounds The finds of this trench were somewhat as follows, proceeding from the top downwards

1 Top layer—Mixed specimens consisting of blue glass bangle pieces, jade bead, painted potsherds with designs and a fragmentary quartz crystal implement This level was useless for stratigraphical study, since it was on a slope leading from the hillside and contained a heterogenous variety of antiquities brought down by the rains and perhaps turned up by the ploughshare.
2. Stone foundations, painted potsherds, stone bead, bone bangle pieces, earthen crucible, iron pieces, iron slag, glass slag
3 Shell beads, stone beads, terra-cotta objects, red and black polished ware painted with the designs, red, black and tan-colonred and chocolate coloured ware
4 Depth 2 feet—Tan and black, and red and black potsherds, tanware, iron slag, a neolithic celt piece
5 Depth 3 feet—Stag's horn, burnt stones, perhaps belonging to a fire place, red and black painted ware, some with designs
6. Depth 4 feet—A floor Red, black and tan painted ware Coarse piece of grooved roofing tile, painted polished ware—red, black and tan-coloured; coarse grayware.
7. Depth 5 feet—Agate bead, quartz pieces, neolith, painted red potsherd
8. Depth 5½ feet—Shell bead, quartz flakes
9 Depth 6 feet—Neoliths, microliths

10 Depth 6¼ feet—Painted potsherds, neolith, buttonlike stone piece, microlithic borer.

11 Depth 6½ feet—Some human teeth, microliths.

12 Depth 7 feet—Charcoal pieces, quartz pieces, small neolithic celt.

13 Depth 7½ feet—Ashy layer, gray unpolished pottery, microlithic scraper.

14 Depth 8 feet—Microliths, quartz pieces, round whetstone, grayware pottery.

15 Depth 8¼ feet—Microliths with a small neolith and chipped quartz pieces.

16 Depth 8½ feet—Microliths, stone pounder, grayware pottery, coarse grained and full of mica.

17. Depth 8¾ feet—Quartz pieces, microliths, chipped stone implement coarse pottery, a fire place of rough stones

18 Depth 7½' to 10'—At one end of the pit coarse wide-mouthed burial urns with skeletal remains of young children including the bones of the limbs and parts of skullcaps In one of the urns was found a drinking cup of pottery with a black slip and slightly polished.

Excavations during 1941-42

During May 1942 a pit was systematically excavated from surface to virgin soil, making a careful stratigraphical study of the finds with the help of photographs and drawings Over 3,000 antiquities, discovered are now being studied in Mysore Several strata of a long lived town occurred during the course of digging (Pl XV, 2)

Main results

The surface finds were generally mixed up in character, that is, earlier antiquities had been mixed up with later ones The latest in date among them was a copper coin of the Bijapur dynasty The layer below the find spot of this coin, corresponding to about 9" below the surface level, yielded a gold Chālukya coin of the Bhujabala and Lion type Next to the Chālukyan layer, we came upon another layer which yielded varied ceramic ware, as in previous years, and stone foundations of buildings It appeared possible that the Śātavāhanas were in possession of the place during the early centuries of the Christian era as evidenced by the find of a stray lead coin of the elephant type During the course of excavations, however, no Śātavāhana coins, corresponding to the types found at Chandravalli, were discovered. But at a depth of about 2½ft below the surface level, a medium-sized lead coin was found It is provisionally surmised that it is an early Śātavāhana coin assignable to about 200 B C At the level in which this coin was found, occurred gourd-shaped hand-made pots and painted potsherds Among the painted potsherds there were a few pieces which were thin and very highly polished

Several layers were noted below the level at which the lead coin mentioned above was discovered Varied pottery including redware, red and brown ornamented ware, polished blackware, chocolate-coloured ware, and coloured ware suggesting more than two colours were found. With these were associated pieces of iron objects up to a

depth of about 8 ft. below the surface Further down no metallic object or fragment was found, though polished pottery continued to be discovered One or two specimens suggested foreign influence and were painted with a red slip and ornamented in dark violet with wave designs, being outwardly somewhat similar to some Indus valley pottery

Below the iron age layer occurred the neolithic layer In one or two places, on level with the find spots of the neoliths, were also found microliths mixed up with highly burnished black pottery and mica-laden greyish pottery. Further down we came upon the microlithic layer itself which was found to be very thick at Brahmagiri, being more than five feet in thickness. Throughout this layer occurred the black burnished ware mentioned above as also the mica-laden pottery · Hundreds of microliths were thus collected Among them there are paring knives, saws, scrapers, borers, arrow-heads, etc. They are made of chert, chalcedony, flint or quartz and are, one and all, very hard and sharp

Prehistoric stages

In the excavations just described it was evident that the upper town layers were comparatively thin, while the lower layers of the period were much thicker The layer corresponding to the iron age was clearly identifiable, its pottery being characterized by its varied painting and polishing. In the later stages of what may be called the full iron age, the colour most popular is red and next to it tan or chocolate. Potsherds painted with geometrical and other designs also occur in these levels. Then we descend to the early iron age when neoliths are yet being used Here tanware is more common than redware and polished blackware and chocolate-coloured ware also occurs. The next lower level is the full neolithic yielding largish well-ground neolithic celts and having no trace of iron. Along with coarse pottery this level yields finely polished blackware It may be surmised that blackware began to be used in the neolithic period and continued to be used in the iron age The continuous use of polished blackware commencing in the neolithic period and found again in the iron age proves the continuity of the iron age with the neolithic age. In the first trial trench whose evidence has not been used for this note, copper slag pieces and a copper fish hook were recovered from the upper part of the neolithic level. In spite of the opinion of Bruce Foote to the contrary, one will be led to form the hypothesis that copper and iron were both in use in small quantities from almost the middle of the neolithic period (c 4000 ? B C), and that iron very soon superseded copper and became more popular In the caves around Chandravalli, the occurrence of neolithic implements has been noticed along with evidence of very primitive iron smelting. This lends support to the view that neolithic man in the Dakhan commenced his use of iron when yet he was using his polished trap celts and pounders—perhaps along with small quantities of copper.

Microlithic age

In the neolithic age it is possible to distinguish between the full neolithic with its large celts, pounders, mealing stones, adzes, etc , and the early neolithic, in which the celts are often chipped all over the body and ground only at the edge Others are between two and three inches long and are made of sand stone and other materials of a texture much softer than trap. These small celts are generally flat-sided and thinner and have often flattish though narrow tops They look almost like toys. The fact that in association with them occur quartz flakes and pigmy stone implements, leads to the conclusion that there was the beginning of neolithic industry during a microlithic stage of culture This was one of the most unexpected surprises of the excavation, for it was now definite that instead of microliths being stray occurrences met with near the surface, a large and long lived level had been struck, which yielded plenty of microliths and evidence also of a local microlithic industry, such as rejected quartz flakes, chipped cores, etc. The occurrence of bone beads and of coarse grayware pottery containing clay mixed with mica, which easily degenerates under the long continued action of moisture, was something new in the prehistory of the Dakhan Microliths had no doubt been collected in various parts of India, but a regular microlithic settlement and one definitely underlying and leading on to the neolithic strata was a find worthy of further study.

Roppa culture

The discovery of the microlithic settlement suggested that at Brahmagiri at last we had found something connecting with the late mesolithic period But of the various mesolithic cultures, this microlithic culture, which, for identification, has here been provisionally called ' Roppa Culture ' after the nearest village, appears to correspond much less with the late paleolithic Azilian stage of Europe or with the Gafsian stage of north-west Africa The definite presence of coarse pottery and of a finely shaped shoulderless tanged crystal arrow-head, the burial of children's bones under the kitchen floors in wide mouthed coarse grayware urns, the occasional presence of spouts and darkware slip-painted pottery, of buffalo and horse (?) bones and stone pounders, hinted at first at greater affinity with the later microlithic cultures resembling the Campignian of France. A closer study revealed that the split-edged pick, the painted pebble, the incised ornamentation on pottery and other characteristics of the Campignian culture appeared to be absent So we concluded that we were face to face with an early neolithic-microlithic culture which was different from anything till now known to prehistory, but was parallel to the Campignian. European archæologists have generally assigned the Campignian culture and other related microlithic cultures to about 8000 or 6000 B.C. It was extraordinarily interesting to think that a level had been discovered containing evidence of a human settlement in the Dakhan in the late microlithic period.

The most important objects met with during the course of the overground survey were the groups of cromlechs, dolmens and cistvaens (Pl. XVI, 1). Externally, these resembled in general appearance the groups found in many other parts of the Dakhan plateau and especially in Mysore. Some cromlechs showed, instead of the single circle of rough boulders, double circles of stones the intervening space being filled in with rubble. Only a few table stones were visible above ground, and in the case of a number of cistvaens without the table stones and the circles of stones, the tops of the stone boxes with their side slabs projecting anti-clockwise in the swastika fashion could also be seen (Pl XV, 3) Occasionally a funerary urn buried in the earth was also just visible in the ground It was clear that this group of prehistoric objects belonged to a great necropolis which must have been in existence and use for several hundreds of years. The people of the adjacent villages called these structures 'Maurya dwellings,' and it was significant that the name Maurya was in use in such close proximity to a genuine Maurya town It was surmised that while the people of the Maurya times may also have been buried in the locality, the great bulk of the cromlechs which clearly exhibited what looked like a development of several centuries belonged to the prehistoric period of Isila town A number of these cromlechs were selected and excavated Where necessary, the dolmens were blasted, the circles of stones were removed and the cistvaens constructed with large flat slabs and were made available for study It was found that the cists had their slabs projecting in one direction anti-clockwise as in a swastika and that usually on the east or south-east, the wall slab had a hole about 15 to 18 inches in diameter and that this was covered over on the outside with a shutter slab The contents of the cistvaens were examined in stages of 2 or 3 inches depth. It was found that below the top layer of earth there were thick layers of lime-stone intended perhaps to prevent the buried corpses from being attacked by vermins and also to help their faster decomposition Below the limestone layer often commenced to appear varied kinds of pottery placed around the walls on the inside with the skeletons themselves lying in the middle (Pl XV, 4). Some of the cists had been divided into two or more chambers by cross slabs and each chamber contained a separate burial The bottom slab was reached generally at a depth of 4 to 6 feet

Cromlechs.

That the cromlechs and cistvaens were burial chambers was clearly established by the occurrence of human skeletons in nearly every one of them. Only one fractional burial was noticed It appeared to be that of a boy whose disconnected skull was found placed erect on his chest A few cases were of multiple burials, a number of corpses being packed into single chambers One of these contained as many as four full grown men's skeletons with some bits of iron weapons. They might have been soldiers killed in a skirmish and buried together In one cist a husband lay on his

The burials

back with his leg bones folded in padmasana as in modern South Indian burials, and his wife lay to his left on her right side with her arms embracing him This looked like a case of 'sati' A sword blade was recovered close to the man's skeleton In another cist the skeleton lay slightly turned to the right with a battle axe by its side and a large number of pots around it In still another cist, one hand of the corpse was placed on the mouth of a pot. In nearly all the cases, the head of the corpse was to the north or north-west and the feet towards the south or south-east facing the hole in the wall slab

The funerary pottery

An attempt was made to recover some of the skeletons but many of the thinner bones and especially the skull bones which had become soaked in moisture percolating from the canals and rice-fields had become exceedingly brittle and went to powder even with the lightest touch Since no arrangement had been made for recovering these skeletons by the shellacing process, photographs of the skeletons were taken as far as possible *in situ* and they were once again covered over with earth The weapons found with the corpses and most of the pottery were, however, collected, often along with the decayed contents The pottery generally consisted of coloured ware painted red and polished or more often richly polished blackware In two burials a number of pots, each with three short legs, were collected though these pots were much smaller than the footed pots found in some other prehistoric sites near Bangalore and Kōlār, and exhibited in the Government Museum, Bangalore. In one case only a largish redware pot was found with the lattice design painted on it in white It was clear that a fuller study of the necropolis could yield much more information about the people living in prehistoric Isila in the iron age No coins or neoliths were found in any of the burials It was also surmised that a sequence study of prehistoric burials might prove profitable since it looked as if there was almost an evolution in the burials in their shape, size and mode and also in their pottery It was also clear that wherever a field of cromlechs was found, as in so many places in the Dakhan, a prehistoric dwelling site ought also be found in its proximity.

Conclusions

The provisional conclusions drawn from the study of the prehistory of the Dakhan, as mentioned in the previous paragraphs, may now be stated briefly The dates mentioned are widely approximate and purely provisional and suggestive.

1 There is evidence to confirm Bruce Foote's conclusion that the Dakhan passed through some stages of lower paleolithic culture parallel to the Chellean, Acheulean and Mousterian epochs of Europe 50,000 to 30,000 years ago and possibly through a stage corresponding to the Magdelanean (c 13000 B C). No stratigraphical study of these cultures has yet been possible.

2 Some time later a microlithic culture spread over the Dakhan using pigmy stone implements along with coarse greyware pottery and shell and bone beads.

This industry is different from the other known mesolithic industries of the world and appears to be parallel to the Campignian and other later mesolithic or early neolithic types of 8000 to 6000 B.C in Europe.

3 In the microlithic period, the art of polishing implements spread over the Dakhan until at last harder stones were polished and shaped into celts, pounders, etc, and the full neolithic period began and flourished (6000 to 4000 B.C ?). The characteristic pottery of this time was polished blackware which is found along with coarser types

4. Some time in the neolithic epoch copper and iron appear to have come into use and the copper age possibly flourished for a comparatively short period (about 3000 B.C ?) During this time, small quantities of iron appear to have been in use.

5. In the late neolithic period the method of producing larger quantities of iron was discovered and its use spread over the Dakhan (About 2500 or 2000 B C).

6. Very soon the Dakhan entered upon an iron age in the earlier part of which stone implements were in use along with iron (About 2000 B C) Later on, in the full iron age a prehistoric culture of high quality developed (About 1500 to 500 B.C) Polished blackware pottery was popular during a considerable part of the period, then came coloured ware in the shape of tanware and redware Commencin from the period of the blackware and extending to the earlier part of the redware period, the art of ornamenting drinking cups and other vessels with lattice wicker work and plant patterns in dark-red and white was in vogue The cromlechs and other megalithic structures appear to belong to the period extending from the early iron age right on to the Maurya times, and their evolution can now be suggested. (2000 to 200 B.C)

7. Coloured and polished pottery, often red or brown outside and black inside, continued to be used during the epoch which we can definitely assign to the Maurya times. The art of ornamenting with incised designs and relief mouldings commenced about this period and continued during the succeeding Śātavāhana epoch (200 B.C. to 200 A D)

8. Śātavāhana pottery is characterized by redware, somewhat polished and ornamented, often with varied relief and incise patterns. Wide-mouthed drinking cups and large round bottomed urns became exceedingly common during this period,

9. The existence of civilized town life is traceable from the iron age onward for a comparatively long period of time before we reach the beginnings of history

10. There now remain to be gathered the details of four stages of prehistoric culture in the Dakhan

(*a*) the lower paleolithic ,

(*b*) the microlithic ,

(*c*) the neolithic , and

(*d*) a highly civilized, well-established and widely spread iron age civilization which is connected with the Maurya and Sātavāhana epochs at its later end.

PART VII—INSCRIPTIONS.

BANGALORE DISTRICT.

Bangalore Taluk, Domlur. (C. and M. Station)

1.

On the south face of the north-eastern pillar of the navaranga of the ruined Sōmēśvara temple

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು ದಂಡಿಗೆ ಸೇರಿರುವ ದೊಮ್ಮಲೂರು ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಈಶಾನ್ಯಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು

1 தெணடை மண
2 லதது கொ இவூர
3. தது படுவூர் செடடி
4. குன றஙகா
5. ரன படடணககி
6. ரமிமகன ரேம
7. ணடைதூண்

Transliteration.

1. Tendai man [da]
2. lattu . kō ivūr
3. ttu Paduvūr Śetti
4. . . kunianka
5. ran Pattanakki
6. rami makan Rēma
7. ṇdai tūn

Note

This is a fragmentary inscription recording the setting up of the pillar on which the record is engraved by a person named Rēmandai, son of Pattanakkirami. A certain Paduvūr-setti in Tendaimaṇḍalam is mentioned earlier in the record. His relation to the donor is not clear owing to lacunāe in line 4.

The characters seem to belong to about the 13th century A. D.

Channapatna Taluk

2

On a fragmentary vīragal near the Kailāsēśvara temple at Malūr. [Plate XVI-3]
Size 4'×2½'.

ಮಳೂರು ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮೇಲ್ಛಾವಣಿಗೆ ಹಾಕಿದ್ದ ವೀರಗಲ್ಲು (ಬಲಭಾಗ ಒಡೆದು ಹೋಗಿದೆ).
ಪ್ರಮಾಣ 4' × 2½'.

1. ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಲಾತೀತ ಸಂವತ್ಸರ ಸತಂಗ .
2. ಸಂವತ್ಸರಂ ಪ್ರವರ್ತ್ತಿಸೆ ತದ್ವರಿಷಭ್ಯನ್ತರದ ವೈ . .
3. ಪಂಚವಿಯುಂ ಬೃಹಸ್ಪತಿವಾರದನ್ದು ತೈಲಪನ ಪ ,
4. ನ ಕಳೆಗದಲ್ ಬಲ್ಲವತಿಯ ಬ್ರಹ್ಮನೊಡನೆ ಕ .
5. ಪಂಚಲದೇವನ್ ಸಾಲ್ಲಿ ಬ್ರಹ್ಮನಂ ಕಱುಪಿ ನಲ್ಕರುದು . .
6. ಸತ್ತ ಪೊಲೆತಾಳ್ವನ ಮನೆವಗತಿ ಅಡಿಪದಧೆ . . .
7. ರಮ್ಮ ಚಿಂಗಯ್ಯನ ಚಾವಬ್ಬೆಯ ಮಗಂ ಪೋಚನ ಕಲ್ಲ . . . .

Transliteration

1. svasti Saka-nripa-kālātīta-samvatsara satamga
2. samvatsaram pravattise tad-varishabhyantarada Vai .
3. pañchaviyum Brihaspati-vāradandu Tailapana pa . .
4. na kalegadal Ballavatiya Brahmanodane ka .
5. Pamchaladēvan Sālli Brahmanam kalipi Nalkarudu . . .
6. satta Poletālvana manevagati Adipadadhe . .
7. ramma Chimgayyana Chāvabbeya magam Pōchana kalla . .

Translation

Be it well The years . of the Śaka era having expired, (and the) year . . . being current on Thursday, the fifth lunar day of Vai [śākha (?)] in that year —

In the battle with Brahma of Ballavati, Tailapa's . . Panchaladēva having sent Sālli Brahma . died at Nalkarudu (?). Poletālva's house servant (?) Adipadadhe . . Pōchana, son of Chingayya and Chāvabbe (set up) the stone

Note

This vīragal inscription stone had been inserted into the ceiling of the Kailāsēśvara temple. When the temple was renovated, it was removed by the contractor and kept by the side of the temple The right portion of the stone is broken and lost so that the record is incomplete Yet it appears to be important since it refers to some historic battle.

The Śaka year, mentioned in the record, is now lost Only the month, the tithi and the week day remain It is however possible to find out the date approximately

The inscription appears to record the death of a hero in a battle between the armies of Tailapa and Panchaladēva. Tailapa is evidently Tailapa II, the Western Chālukya emperor, who was ruling between 973 and 997 A D Panchaladēva was a subordinate of Mārasinga, the Ganga king His inscriptions are found in the Dhārwar district, and are dated between the years 971 and 975 A D He was ruling Sebbi 30 under Mārasinga according to an inscription in the Kālamēsvara temple at Adagunchi, the date of which is about 971 A D (Ind Ant. Vol XII, p 255) He is addressed as Komarānkabhīma in another inscription in the Banaśankari temple at the village Siggāve.

In some later inscriptions—Miraj copper plates (Ind Ant Vol. VIII, p 10), Gadag inscriptions (Elliot's Ms collection Vol. I, p 370) and Kālige inscription of Hyderabad (*ibid* p 415) a stanza is found in which it is clearly stated that Taila II took the head of Panchala and began ruling the kingdom in the year Srīmukha (corresponding to 973 A D)

The details of the date as mentioned in the present inscription are Vai, Panchami, Brihaspativāra In the four years from 971 to 974 A D, during which period Panchaladēva ruled, these details correspond to Thursday the 10th April 973 A D which might be taken as the date of the present inscription

The Chālukyas, Rāshtrakūtas and the Gangas were fighting with one another during this period Taila II came to the throne in A.D 973 after conquering many hostile kings He appears to have sent an army under Ballavati Brahma to conquer Gangavādi Panchaladēva, being a subordinate of the Ganga king, might have sent Sāllibrahma against Taila's army in order to protect Gangavādi In the battle that took place between these two armies, a hero in the army of Panchaladēva died and in his memory the vīragal was set up

Regarding Ballavati Brahma and Sālli Brahma nothing is known The hero who died in the battle seems to be Adipadadhe . (?), the house-servant (*manevagati*) of Poletālva Who this Poletālva was cannot be determined. He might have been an important officer in Panchaladēva's army The word *manevagati* is used in the sense of house-servant in many inscriptions (*see* E. C III, Int. 91; Nj 158).

Pōchana, son of Chingaya and Chāvabbe, set up this stone

The place where the battle took place cannot be determined. Vīragals are generally set up either in the place of battle or in the native places of the heroes. If we take Malūr, where the present inscription is found, to be the place of battle, we can say that Taila's army had advanced as far as Malūr in the Gangavādinād But Malūr may more probably have been the native place of the

hero. For, at the place, there is another vīragal which seems to be of Poletālva's son. The latter is the following inscription.

3.

A second fragmentary vīragal found at the same place.

ಅದೇ ಮೇಲ್ಛಾವಣಿಗೆ ಹಾಕಿದ್ದ ಇನ್ನೊಂದು ಕಲ್ಲು ತುಂಡು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಪೆರ್ಮ್ಮಾಡಿಯ ಸೂಳೆ ಬಿಯ್ಯಳ್ . .
2 ಪೊಲೆತಾಳ್ವನ ಮಗ ಭುವನಾದಿತ್ಯ . .

Transliteration

1 svasti srī Permmādiya sūle Biyyal . . .
2. Poletāḷvana maga Bhuvanāditya . . . .

Translation

Be it well Biyyal, the concubine of śrī Permmādi . Bhuvanāditya son of Poletālva . .

Note

This is a second fragmentary vīragal which had been built into the ceiling of the Kailāsēśvara temple It was also removed and kept by the side of the temple. The characters of the inscription and the name Poletālva found in it suggest that the record belongs to the same period as the previous inscription (No 2) Since a portion of it is broken and lost, it is incomplete

The inscription mentions a concubine by name Biyyal of one śrī Permāḍi. This Permādi seems to be Mārasinga, the Ganga ruler, because Poletālva mentioned in this inscription is also mentioned in the previous one, along with Panchala-dēva who was a subordinate of Mārasinga. Poletālva might have been an officer under him. His son Bhuvanāditya appears to have been the hero who died in the battle. Biyyal might have caused the stone to be set up in his memory.

Bhuvanāditya might have also fought against Taila's army in the battle mentioned in the previous inscription (No 2). This war took place in about 973 A.D., most probably in the Ganga kingdom During this period, Mārasinga was ruling in Talakād.

As the vīragals of Poletālva's house-servant and son are found at Malūr, it might have been their birth place

4

At Malūr, on the pedestal of the processional image of the Apprameya temple.

ಮಳೂರು ಅಪ್ರಮೇಯ ದೇವಸ್ಥಾನದ ಉತ್ಸವವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

1 ಸಮ ತುಕು ರಾಮುನ ರಾಚಂನ್ನ ವರದಪ್ಪಗಾರು ನಿತ್ಯಶೇವಾ

Note

This short inscription in the Telugu language, on the pedestal of the processional image of the Aprameya temple at Malūr records the presentation of the abovementioned

image to the temple by Same Tuku Rāmana (? mistake for Sameya Kumāra or Tukā Rāma, a sāttada Vaishnava or Śātāni), Rāchamna and Varadappa

No date is given The characters appear to belong to about the 18th century A.D

5.

Aprameya temple—On wall above the Vishvaksêna image, at the north-western corner of the navaranga

ಅದೇ ಅಪ್ರಮೇಯ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನಲ್ಲಿ ವಿಷ್ವಕ್ಸೇನ ವಿಗ್ರಹದ ಮೇಲೆ ಗೋಡೆಯಲ್ಲಿ ಬರೆದಿರುವುದು

1 . த லைககு நடுவுளபடட
2 கு நோககி பொந வாயககாலு
3 மேறககும தெநபாறகெல
4. . மேல பாறகெலலை முமமு
5. பாந விடடகுழி ௪௰துமவுடப
6 ாந வாயக காலுககு வடககு
7 ாறபாறகெலலைககு நடுவு

Transliteration

1 ta laikku naduvulpatta
2 ku nokki ponvāykkālu
3 mērkkum tenpārkel
4 mēlpārkellai mummu
5 parān vitta kuli 40 tum vutpa
6 ran vāykālukku vadakku .
7 rarpārkellaikku naduvu

Note

Numbers 4 to 23 are fragmentary Tamil inscriptions which are found in the Aprameya and Kailāsēśvara temples at Malūr and in the temples and tank at Kūdalūr. Of a number of fragmentary stones found there, only those which give some meaning and which contain some historical events, are published here Many of these inscriptions belong to the Chōla period

When the ancient Chōla temples were renovated from time to time, either the order of the stones was changed or several stones were removed and used elsewhere. Thus the stones bearing the inscriptions have been used upside down while building the walls of the mahādvāra of the temple and the steps of the tank at the place. This evidently is due to uneducated workers who knew nothing about the inscriptions So far as the Kailāsēsvara temple at Malūr is concerned, it may be stated that during its recent renovation, the inscription stones have been put in the order in which they were recorded during the first survey by Mr. B L. Rice.

No. 5 is a fragmentary inscription probably belonging to the reign of the Chōla king Rājēndra Chōla I (early part of the 11th century). It gives details of the boundaries of some land granted perhaps to the Aprameyasvāmi temple at Malūr. The extent of the land granted is stated to be 40 kulis.

6.

On a fragmentary stone in the pavement near the southern door of the navaranga at the same temple

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಬಾಗಿಲ ಬಳಿ ನೆಲಕ್ಕೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು

1\. . . மழவூராந ராஜேந்த்ரஸிம
2\. . . மஹாஸபையோம
3\. . . . . யிலி
4\. . கல்லெ ..... கறசெய்யி . .

Transliteration

1 Malavūrāna Rājēndra-sim
2 . . mahāsabhaiyōm
3 . yili
4 kal . . karcheyyi

Note.

This is also a very fragmentary record It refers to the gift of some land made by the members of the mahāsabhai of Malavūr *alias* Rājēndra-simha-chaturvēdi-mangalam

The record may belong to about the 11th century A D as the previous one.

7

On another fragmentary stone in the pavement immediately to the right of the outer entrance of the navaranga

ಅದೇ ಅಪ್ರಮೇಯ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಹೊರಬಾಗಿಲ ಬಳಿ ನೆಲಕ್ಕೆ ಹಾಸಿರುವ ಕಲ್ಲು.

1\. ஸ்வஸ்தி ஸ்ரீ உடையார . .
2 . . ஹஸி . . . கு . .
3\. . . க . . ளுடம . . .
4\. . . . இவ . . .
5\. . . . . .
6\. . . மு . . . க . . .
7\. . . சங்கத தக்கு
8 . . காணுக்கு . .

Transliteration.

1 svasti śrī udaiyār
2 . sali ku .
3 . ka . lum
4 . iva . .
5 .
6 mu ka
7 . . sangattukku
8 kālukku . .

Note

This is also very fragmentary. It refers to some Chōla king whose name is lost. The word *sangha* (*śangha*) is used in line 7 of the record and indicates some grant made to the *sangha* or assembly of the village Malūr

8

On the west wall of the sukhanāsi of the same temple
ಅದೇ ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿಯ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಗೋಡೆ ಮೇಲೆ.

1. ர பிளளைகள அபபிரமேய நமபி .
2 கூடி மகந ஹாரதுவாசி நிலாணட . . . .
3. ளி கூயலசசெறுவிககு கிழககும வ . . . .
4. றுககும லவாய மறிவாயககா . . . .
5. பாறககெலலை இவந நிலததுககு . . . .
6. ருங கோலால குழி . இருநூறும . .
7 றறுககு இததோம இநத அப்பிரமே . . . .
8 றகக . . . .

Transliteration.

1 ra pillaikal Appirамēya nambi .
2 kudimakan Bhāradvāji Nīlāṇda .
3. li kūyalachcheruvikku kilakkum va .
4 ṟukkum lavāy marivāykkā . .
5 pārkkellai ivan nilattukku . . .
6. run kōlāl kuli innūrum . . . .
7. rrukku ittōm inda Appiramē . . . .
8 rkka . . . .

Note

This seems to record the grant of some land measuring 200 *kulis* for some service to the god Aprамēya perumāl of Malūr by Aprамēyanambi and others. The boundaries of the land are given But the record is mostly fragmentary.

No date is given The record may belong to the same date as the previous ones, namely, 11th century A D

9.

Kailâsêśvara temple at Malūr On a fragmentary stone lying at a distance of about 15 feet to the west of the temple well.
ಅದೇ ಗ್ರಾಮದ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸೇದುವ ಭಾವಿಗೆ 15 ಅಡಿ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

1. டலேஸ்வர ஜகதேகமலல
2. . ததாடும தேவறககு அமுதுபடிககு
3. . ககாலுககு கிழககும வடபாற்க்கெ
4 .

Transliteration

1 dalēśvara Jagadêkamalla
2 . ttādum dēvaikku amudupadikku
3 . kkālukku kilakkum vadapārkke
4. . . . . .

Note.

This is a fragmentary inscription and seems to belong to a Hoysaḷa king (name lost) who had the titles Mahāmanḍalēśvara and Jagadēkamalla. Among the Hoysala kings Narasimha I had these titles. It records a grant of some land for the service of food offerings of the god Kūttādundēvar (most probably Kailāsēśvara temple).

The characters seem to belong to about the 12th century A D

10

On the lower section of the south-west wall of the navaranga.
ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ದಕ್ಷಿಣಭಾಗದ ಕೆಳಗಡೆ

1. பதும நநதந ஸமம ஸரதது ஆடி மாஸ முதல அநறுடு பொந்நிரணடு பண

Transliteration

1. patum Nandana sammasaiattu Ātti māsamudal annādu ponnirandu pana.

Note

This is also a fragmentary record It registers a grant of 2 hanas for some services in a temple on the 8th day of Āḍimāsa in the cyclic year Nandana. No other details are available

The characters seem to belong to about the 13th century A D

11.

Another fragmentary inscription (upside down) at the bottom of the south-west outer wall of the navaranga.
ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಹೊರಭಾಗದ ಗೋಡೆಯ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ழலைநாட்டு மழவூராந ரா ந்த்ர சிஙகசசது

Transliteration

1 lalamāttu Malavūrāna Rā . . . ndra sinkachchatu

Note

This is also a fragmentary inscription It merely names the village Malavūr *alias* Rājēndrasimhachchaturvēdimangalam situated in Kilalamād

12.

A fragmentary inscription (upside down) on the north wall of the same temple, north-east top corner
ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಭಾಗದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ತಲಕೆಳಕಾಗಿ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

1 ம . தது . . . . .
2. க்கு ஒந்றுக்கும ஞ௩ம கச்சாநம மூந்றுக்கும
3. லாக முடையாரும யிருவரும எரி

Transliteration

1 . . ma . . . ttu . . . . . .
2 kku onrukkum ga 3 m kachchānam mūnru kkum
3. lāka mudaiyārum yiruvarum eri

Note

This fragmentary inscription records the grant of 3 kachchānams (or gadyānas) by some persons probably for the illumination in the same temple

13.

A fragmentary inscription on a basement stone in the front verandah of the same temple
ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

1 யருவ ச மதாந பத்தின
2. வா நள எழுத்து இப்படி

Transliteration.

1. Yaruva . . sa . . matān pattina
2. . vā nala eluttu ippadi

Note

This fragmentary record gives merely the name of a signatory to a grant. But the name is broken and lost

14.

On a basement stone set upside down in the north-east angle of the Kailāsēśvara temple

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ತಲ ಕೆಳಕಾಗಿ ಹಾಕಿರುವ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ.

1 லை சசஙகது வேலைததொல பெருஙகாவல பபலப
2. ப்பேதி மங்கலதது ஸபையோம அபபிரமேயவிண
3. . ம கொலலை நிலம ஒருபஙகினுககு வநத நிலம இரு
4. ணைககு நிசதம பெழுதிரணடு விளககினுககு எணணை
5. ததாா குருதறனெ முதலாக ஸமஸ்த பாவஙகள ெ

(ಈ ಶಾಸನದ ಮೊದಲನೆಯ ಭಾಗವು ಅಮ್ಮನವರಗುಡಿ ಹಿಂಭಾಗದಲ್ಲಿದೆ)

Transliteration

1 lai śankatu vēlai ttol perunkāval ppalapa
2. ppētīmankalattu sabhaiyōm Appiamēya vin
3 . m kollai nilam orupankinukku vanda nilam iru
4 nnaikku nisatam peludiiandu vilakki nukku ennai
5 . ttāi kurutarane mudalāka samasta pāpankal

Note

This forms one of the fragments of an inscription which had been originally carved on the basement stones of the Aprameya temple The slab on which this fragment is written must have been taken from that temple and used for the repairs of the basement of the Kailāsēśvara temple at the same place. The fragment seems to be the continuation of No 234 of the Bangalore Supplementary volume (Ep Car.)

The record contains a very small portion of the historical introduction to the reign of the Chōla king Rājendra Chôla I found usually in his inscriptions. It registers the grant of some land for purchasing oil to light two lamps every day before the god Aprameya in the Aprameya-vinnagar (at Malūr). The grant is said to have been made by the *sabhaiyōr* (members of the assembly) of Nārasimhachaturvēdi mangalam from out of the lands belonging to them.

No date is given But the record belongs to the reign of the Chōla king Rājendrachola I

15

On the north basement of the Kailāśēsvara temple

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರ ದಿಕ್ಕಿನ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

1. ரை ஒரு திருநநதாவிளககு நிறபதாக நாந குடுத
2. காடியாளுமாக இரக்ஷை
1. டையாந ஆழவாந பிசசநெந முடிகொணட சோழமணட
2. பொந மூறிற பொலியூடடுககைககொணடே

Transliteration

1. raı oru tırunandāvılakku nırpadāka nān kudut[to]
2. kādıyālumāka ırakshaı
1. daıyān ālvān Pıchchanena Mudıkondachōlamanda
2 pon mūrır polıyuttukkaıkkonde

Note.

This ıs also a fıagmentary ınscrıptıon and records the grant of a sum of 3 pons by a person named Pıchchan whose full name ıs partly lost The ınterest on the amount was to be used for a perpetual lamp ın the temple (of Kaılāsēsvara).

No date ıs gıven.

16.

On the easternmost beam of the north wall of the navaranga of the Śrī Gōpālakrıshna temple at Chıckmalūr

ಚಿಕ್ಕಮಳೂರು ಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಉತ್ತರ ದಿಕ್ಕಿನ ಗೋಡೆಮೇಲೆ.

1. ஸ்வஸ்தி ஸ்ரீ மழவூா உடயருககு மநெசெகாலுடை
2 யான மளூராணடை . செடடியர் மகன சிஙகணணன ெ
3. செயவிதத அறை

Tıanslıteıatıon

1. svastı śrī Malavūr udayarukku Maneśekāl udaı
2 yān Malūrāndaı settıyar magan . Sıngannan
3 śeyvıtta araı

Note

This ınscrıptıon records the constıuctıon of the hall (navaranga ın the Gōpālakrıshna temple) at Malavūr by Śıngannan, son of Manesekal-udaıyān Maḷūrāṇḍaı . . śettı No date ıs gıven

17.

In the verandah of Chellamma temple—opposıte to Kūdalūr tank

ಕೂಡಲೂರು ಗ್ರಾಮದ ಚೆಲ್ಲಮ್ಮನ ದೇವಸ್ಥಾನದ ವರಾಂಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1. ஸ்வஸ்தி ஸ்ரீ முடிகெ
2. ணட சோழமண
3. லதது செநதி
4. சோழவளநாடடு
5. கஙிழலை நாடடுக
6. கூடலூராந ராச

7. ரா சச்சதுறவேதி
8 மங்கலதது அக
9. த . . . உடைய
10. மஹாதேவறகு ஙி
11 காணதது உடை
12. டயாா . . .
13. . .

Transliteration.

1 svasti śrī Mudiko-
2 nda Chōlaman[da]
3 lattu śenti
4 śōlavalanāttu
5 kkilalai-nāttu k-
6 Kūdalūrāna Rāja-
7. rājachchaturvēti-
8 mankalattu Aka-
9. ta . udaiya-
10 mahā-dēvaṟku Śī-
11 karanattu u
12. daiyār . .
13 .

Note.

This records some grant made by an officer of accounts (sīkaranam), not named, for the services of the god Agata . udaiyā- mahādēvar at the village Kūdalūr *alias* Rājarājachaturvēdimangala situated in Mudigondaśōlamandala and . Sendi-śōlavalanāttu and Kilalaināttu Some letters in lines 9 and 12, are lost and line 13 is compeletely effaced.

No date is given.

18

On a step to the north side of Kûdalûr tank—3rd stone from the east.

ಕೂಡಲೂರು ಕೊಳದ ಸೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ದೇವಸ್ಥಾನದ ತಳಪಾದಿಕಲ್ಲು

1. ழை நாட்டு ககூடலூராந
2. ங்காருடையாா மகந செமபொ
3. தாகவிடடேந

Transliteration.

1. laināttu Kūdalūrāna . . .
2. nkārudaiyār makan Śempo .
3. tāka vitten

Note

This record is very fragmentary. It seems to register some grant by a person named Sempo . . son of nkār udaiyār at Kûdalur in [Kila] laināttu.

No date is given

19

On the 4th stone from the east at the same place.

ಅದೇ ಕೂಡಲೂರು ಕೊಳದ ಸೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲು

1 ஸ்வஸ்தி ஸ்ரீ முடிகொணட சோழமணடலதது ரா
2 ராந ராஜராஜ சதுர்வேதி வங்கலதது உடையார
3 உடையாணடாநெந சந்திவிளககுககு இடட ம

Transliteration.

1. svasti śiī Mudikonda Śōlamandalattu Rā . . . .
2. rāna Rājaiāja śaturvēdimangalattu Udaiyār
. Udaiyāndānena śandivi lakku itta ga

Note

This is also fragmentary It records a grant of money for *sandivilakku* '(lamp to be lighted during the twilights, morning and evening) by a person named Udaiyāndān for the god

No date is given

20

2nd stone from the south-western side of the same pond.

The inscription is upside down

ಅದೇ ಕೂಡಲೂರು ಕೊಳದ ಸೋಪಾನದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನಲ್ಲಿ ಮೆಟ್ಟಲಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

1 ண ஸ்ரீ மாஹேஸ்வரர் ரக்ஷை

Transliteration.

1. n srī Māhēśvarar rakshai

Note

This fragmentary inscription merely contains the last two words of a grant 'māhēśvarar rakshai' meaning the protection of the Māhēśvaras (Śaiva inhabitants). The details of the grant are lost

21

3rd inscription stone from the east

ಅದೇ ಕೂಡಲೂರು ಕೊಳದ ಮೆಟ್ಟಲಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು

1 ழமாணடி நாயககநும இ . சாககய நாயககநும
2 ம உடைய மஹாதேவறகு . .

Transliteration

1 lamāndi nāyakkanumi . śāttaya nāyakkanum
2 m udaiya Mahādēvarku

Note

This record is also very fragmentary and registers some grant to the god Mahādēvar by certain persons named lamāndināyaka and . . śāttaya Nāyaka .

No date is given

22

On a stone built into the platform in front of Śrī Rāma temple at Kūdalūr.

ಅದೇ ಕೂಡಲೂರು ರಾಮದೇವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಜಗತಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು

1. ஸ்வஸ்தி ஸ்ரீ ஸமஸ்த
2. ர த்வாராவதி புர
3. ளுமண்ட மண்ட ே
4. ஙக ப்ரதாபசச
5. கண்ஹீரவ மகராஜ
6. வத்தி போச
7. வஸு ஸம்வ
8. றற பூசத்து

Transliteration.

1. svasti śrī samasta . . .
2. ra Tvārāvati-pura .
3. lu ganda ganda
4. nka pradāpa chcha . .
5. kanthīrava Makarāja
6. vatti Pośa
7. vasu samva
8. rra Pūsattu

Note

This fragmentary inscription contains some titles of the Hoysala kings and names the year of the record (Viśvāvasu) and the constellation Pūśa.

23

Another fragmentary inscription to the east of Chennapatna No. 271 on the south wall of the Arkēśvara temple.

ಮಳೂರು ಪಟ್ಟಣದ ಅರ್ಕೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿ ಚನ್ನಪಟ್ಟಣ 271ನೆಯ ಶಾಸನದ ಪೂರ್ವಕಡೆ

1 ளுசை நாறபாலெல்லையும தாங்குகி ஸ . சமுத்ரதலாக மூனறு ஸஹஸ்ரதஸ்ரம் ஏரி விளையா

2 மையால அமுதுபடிக்கு இவர் பககல வாங்கின ம கா . . . வறுபது பொன்னுககு வறபத்தியிலாமையால் இந்நிலம

3 பிவ ப்ராஹ்மணககாணியாக க்குடுததோம இந்நிலத்தில நிசதம குறுணி அரிசி செலுதத ககடவதாகவும இந்நில

4 ம் அறசநா பெருககககாணியாக உடகவூலவுழ பண்ணிக்குடுத்தோம் இக்காயிலில் ஷ்ரநாபதிகளோம ஷ்ரநாப

5 திகள மூவறகுமாக ஸாஸனம எழுதிநேந கோமாளியாணடாரான மயநாணடாநெந எழுத்து ஸ்ரீஃ

Transliteration

1 ñjai nārpāl ellaiyum Dunmuki-sa . śam mudalāga mūnu saṁmatścharam ēri vilaiyā

2 maiyāl amudupadikku ivar pakkal vāngina ga kā (?) . . . . varupadu ponnukku varpatti yilāmaiyāl in-nilam

3 Śiva-brāhmana-kkāniyāga kkuduttōm in-nilattil nisatam kuruni arisi śeluttakkada-vadāgaōum in-nila-

4 m archanā-perukka-kkāniyāga udhaka-pūrvam panni kkuḍuttōm ik-kōyilil sthāānāpati-galōm sthānāpa-

5 tigal mūvarkum āga sāsanam eludinēn kōmāliyāndāran Mayanāndan ena eḻuttu śrīh

Note

This fragmentary inscription seems to record the purchase of some land from some person for the service and food offerings in a Śiva temple (probably the Arkēśvara temple of Malūr) for the price of 60 gadyānas. It is stated in the record that as there was no yield of wet crops from the land for three years since Durmati and no return was received for the money paid, the land was granted as Śivabrāhmaṇakkāṇi (present of land for a Śiva Brāhmana) and Archanāperukkakkāni (grant of land for services in a temple) on condition that the donee had to make an offering of one *kuruni* of rice every day for the god This grant was made by the three *sthānapatis* of the temple with pouring of water The śâsana embodying this grant was written on behalf of the *sthānapatis* by Kōmāliyāndān Mayanāndān.

24

On a stone of the well to the north of the Gōpālakrishna temple at Honganūr Kasaba hobli, Chennapatna Taluk

ಚನ್ನಪಟ್ಟಣ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹೊಂಗನೂರು ಶ್ರಿ ಗೋಪಾಲಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಕಡೆ ಬಾವಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು

(ಯಾವುದೋ ದೇವಸ್ಥಾನದ ತಳಪಾದಿ ಕಲ್ಲಿನ ಒಂದು ತುಂಡು)

ಎಡಭಾಗ

1 ರಕೇಸರಿಪ

2 ಬಲೆನಾಡಪುಬ್ಗ

3 ಡುವಗೆಸೆಯ್ದನ್ದೆ

ಬಲಭಾಗ

1. ನರಾಯರಾಯ ಪಾಣ್ಡು ನಾಡ ಹವಿಯೂನಾರ್ಡ
2 ಆಱುಪಳ್ಳಮುಂ ಮತ್ತಮಿಲ್ಲಿಯ ಶ್ರೀ ಕೃಷ್ಣದೇವ
3. ನಿಮ್ಮರ್ಗಣ್ಡೆರಡು ಖಣ್ಡುಗಮುಂ ಮತ್ತಮಿಯೂರಪೊಲಯಕ್ರಮಯಿ

Note

This fragmentary inscription stone is placed on the well of the Gopālakrishna-svāmi temple at Honganūr It appears to be the basement stone of some temple. It is about 3 feet long and a foot broad. There is another fragmentary stone to the south of the Ānjanēya temple at the same place which also appears to be a basement stone It is published as Channapatna 43 in E. C IX It would have been very useful if the other fragments were also found From the characters of the present inscription and the titles found in it we can definitely say that the record belongs to the Chōlas The date of this inscription might be the same as that of Cp. 43, *i.e* , about 1020 A D

The important temples at Malur, Kūdalūr and Malūrpatna were constructed by Chōla princes During the Chōla period some Chōla Viceroy seems to have been ruling in these parts He might have constructed both the Saiva and Vaishnava temples in these parts and made grants to them. At Honganūr also some Krishna temple seems to have been constructed at that time The word Śrīkrishnadēva applies to the god and some grants are made to that god

The present Gōpālakrishna temple at Honganūr is a later construction Probably it was built at a later date on the spot where the old Krishna temple of the Chōḷa period stood Some basement stones of some temple belonging to the Chōla period are found in the village One of them bears the inscription (Cp. 43) which appears to be the beginning of a larger inscription and mentions the titles of a Chōla king The present record appears to be the last portion of an inscription mentioning some grant.

At the beginning of the present inscription is found ra kēsari pa . . . This seems to be "Kōparakēsaripanmarānā" which is a title applied to Rājēndra Chōla. Since a number of Rājēndra Chōla's inscriptions are found around the village, the present record also may belong to his reign.

The place mentioned in the record seems to be [Ki] lale nāda Punga Kiḷalenādu is also referred to in the inscription Channapatna 86 This Kiḷale-nādu forms the present Channapatna taluk and its neighbourhood 'Punga . ' might be Punganūr, the present Honganūru.

Two khandugas of land, etc., are stated to have been granted to the god Krisna-dēva The meaning of the lines here is not clear Probably some money obtained from some tax (? *pole*) might have also been granted to the god

It is thus possible for us to conclude that the Chōlas originally constructed the Krishnadēva temple and made grants to it This record further shows that though

25

he Chōlas were ardent Śaivaites, they were also tolerant of Vaishnavism.

At Honganūr, Channapatna Taluk, below the Sāntinātha image built into the platform of the trident stone of the Lakshmīdēvi temple

ಆದೇ ಹೊಂಗನೂರು ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀದೇವಿ ದೇವಸ್ಥಾನದ ತ್ರಿಶೂಲದ ಕಲ್ಲಿನ ಕಟ್ಟೆಗೆ ಸೇರಿಸಿದ್ದ ಜಿನಬಿಂಬದ ಕೆಳಗಡೆ ಬರೆದಿರುವುದು

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮೂಲಸಂಘ ಶ್ರೀಕ್ರಾಣ್ವದ ಶ್ರೀಸಕಳಚಂದ್ರಭಟ್ಟಾ

2 ರಕದೇವ ಸಿಶ್ಯರು ಮಾಧವಚಂದ್ರದೇವರ ಗುಡ್ಡುಗಳು

3. ಉಭಯನಾನಾದೇಸಿಗಳು ಮಾಡಿಸಿದ ಹೊಂಗನೂರ ಶಾ

4. ನ್ತಿನಾಥದೇವರ ಜೋಗವಡ್ಡಿಗೆಯ ಬಸದಿ ಮಂಗ್ಗಳ ಮಹಾ

Transliteration

1 svasti srī mūla-samgha śrī Krānvada śrī Sakalachamdra-bhattā-

2 raka dēva sisyaru Mādhavachamdra dēvara guddugalu

3 Ubhaya nānā dēsigalu mādisida Homganūra Śā-

4 ntinātha-dēvara Jōgavaddigeya basadi mamggala mahā

Translation

Be it well. The basadi of Jōgavaddige of the god Sāntinātha at Honganūr constructed by the Ubhaya-Nānādēsis, (merchants) who are the disciples of Mādhavachandradēva, pupil of śrī Sakalachamdra-bhattārakadēva of Mūlasamgha and śrī Krānva Good fortune.

Note

This record is engraved on the pedestal of the Śāntinātha image. The characters seem to belong to about the 13th century A.D. The inscription records the construction of the basti of the Jōgavaddige of the god Śāntinātha by the Ubhayanānādēśis (merchants), the disciples of Mādhavachandrabhattāraka, the pupil of Sakalachandra-bhattāraka, belonging to the Mūlasangha and Srī Krānva (same as the Kānūrgana) of that place

The Jaina image is broken and has been built into the platform of the trident by the side of the Lakshmī temple

26

On a stone in the backyard of Mūgīreguada's house at Sullēri, Virūpākshapura Hobli, Channapatna Taluk

ಚನ್ನಪಟ್ಟಣ ತಾಲ್ಲೂಕು ವಿರೂಪಾಕ್ಷಪುರದ ಹೋಬಳಿ ಸುಳ್ಳೇರಿ ಗ್ರಾಮದ ಜವರೇಗೌಡನ ಮಗ ಮೂಗೀರೇಗೌಡನ ಮನೆಯ ಹಿತ್ತಿಲಲ್ಲಿರುವ ಕಲ್ಲು (ಮೇಲ್ಭಾಗ ಒಡದುಹೋಗಿದೆ)

. .

1. . ಯಣಡುವಟ್ಟನಿ . ಯ . . . .

2 ಹೊಗೆದೆಱೆ ಮಗ್ಗದೆಱೆ ಆಡುದೆಱೆ ಕೂಳು ಖಾಣ ಕಳುಕು ಬೆದ್ದ . .
3. . . ಲ್ಲರೆ ಮುಖ್ಯವಾದ ಎಲ್ಲಾ ಕಿಱುಕುಳಂಗಳು ಎಂದೆಂದಿಂಗೆವೂ ಮಾ . .
4. ವೆಂದೂ ಆ ಚಿಕ್ಕಗಂಗವಾಡಿನಾಡ ಅಧಿಕಾರಿಗಳು ಆ ಹಳಿಗ
5. ಳಲಿ ಎಂದೆಂದಿಂಗೆವೂ ಹೋಗದಂತಾಗಿವೂ ಮುನ್ನಧಾರೆಯನೆಱ
6 ಕೊಟ್ಟ ಅಭಯಪತ್ರದ ಮರಿಯಾದೆಯಲು ಆ ನಾರಸಿಂಹ . .
7 ವರಸರು ಆ ಮಹಾಜನಂಗಳಿಗೆ ಕಾರುಣ್ಯಂಮಾಡಿ ಬರಸಿ
8 ಟ ಷಿಲಾಶಾಸನ॥ ಇ ಮರಿಯಾದೆಯಲು ಸೊಬ್ಬಣಬನವೆ ಪಂಡಿ
9 ಹಳ್ಳಿ ಹಳ್ಳವೂ ತಿಂಗಳಮಂನ್ನೆಯ ನಿಬಂಧಿಮುಂತಾದ ಎಲ್ಲಾಕಿಱುಕು
10 ಳನು ಆ ಎಲ್ಲಾ ಹಳ್ಳಿಗಳಿಗೆವೂ ಎಂದೆಂದಿಂಗೆವೂ ಮಾಂನ್ಯವೆಂ
11 ನಾರಸಿಂಹದೇವರಸರು ಆ ಚಿಕ್ಕ ಸೋಮನಾಥಪುರದ [ಮ]ಹಾ ಜನಂ
12 [ಗಳಿಗೆ]ಕಾರುಣ್ಯಂಮಾಡಿ ದಾನವಾಗಿಧಾರೆಯನೆಱದರು ಇಂತಪ್ಪ
13 . . . ಹ ದೇವರಸರ ಶ್ರೀಹಸ್ತದೊಪ್ಪಮಲಪರಳುಗಂಡ ಶ್ರೀ
14 . . ನಂವಾಪಿದಾನಾಶ್ರೇಯೋನುಪಾಲನಂ।ದಾನಾತ್ಸ್ವರ್ಗಮ
15 , . . ಚ್ಯುತಂಪದಂ॥ಸ್ವದತಾಂ ಪರದತಾಂವಾ ಯೋಹ
16 . . . . . ಷಷ್ಟಿರ್ವರುಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ॥
17. . . . . . ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ ಭವಬ್ಧಿಃ।ಸರ್ವಾ
18 . . ಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ॥ಮಂಗಳಮಹಾಶ್ರೀ

Transliteration

. . . .

1. . . . yana duvattanı . . ya .
2. . . hogedere maggadere ādudere kūlu khāna kaluku bedda . . .
3 . . llare mukhyavāda ellā kırukulamgalu emdemdımgevū mā . .
4 vemdū ā Chıkkagamgavādınāda adhıkārıgalu ā halıga
5. lalı emdemdımgevū hōgadamtāgıvū munna dhāreyan era
6 kotta abhaya-patrada marıyādeyalu ā Nārasimha . .
7 varasaru ā mahājanamgalıge kārunyaṃ mādı barası
8. . . . . ta shılā śāsana ‖ ı marıyādeyalu sobbana banave pamdı
9 hallı hallavū tımgala mamnneya nıbamdhı mumtāda ellā kıruku
10. . . . . lanu ā ellā hallıgalıgevū emdemdımgevū māmnyavem-
11. . . Nārasımhadēvarasaru ā Chıkka Sōmanāthapurada [ma] hājanam
12. . . . kārunyam mādı dānavāgı dhāreyan eradaru ımtappu
13 . . . . ha dēvarasara śrīhastad oppa Malaparalugamda śrī
14 . . . . nam Vāpı dānā śrēyōnupālanam । dānāt svargam a-
15. . . . chyutam padam ‖ sva datām paradatām Vā yōha
16 . . . shashtıvarusha sahasrānı Vıshthāyām jāyatē krımı ‖
17. . . . . . . nrıpānām kālē kālē pālanīyō bhavabdhıh । sarvā
18. . . . . . bhūyō yāchatē Rāmachamdrah ‖ mamgala mahā śrī

Translation.

. . . . . with the order of protection that it is free of all taxes like smoke-tax, loom-tax, goat tax, tax on food, khāna, kaluku, beddale, (etc) at all times and also that the officers of Chikkagangavādinād should not enter those villages, Nārasimhadēvarasa gave the stone śāsana showing favour to the mahājanas According to this order all those villages are free of all taxes at all times like sobbana (?) hay stack . . . monthly honours, nibandhi, etc. Thus Nārasimhadēvarasa, having favoured the mahājanas of Chikka Sōmanāthapura, made the gift with pouring of water For this gift Nārasimhadēvārasa's signature—Malaparaluganda śrī . .

The usual imprecatory verses at the end Good fortune.

Note

The record is fragmentary since the left portion of the slab is broken and lost.

Narasimhadēvarasa, the Hoysala king granted some village to the mahājanas of Chikka Sōmanāthapura free of taxes, like the smoke-tax, loom-tax, goat-tax, khāna, etc While making the gift he also ordered that the officers of Chikkagangavādinād should not enter those villages (to collect taxes)

A number of taxes are named here. But what kind of taxes are *khāna, kaluku and sobbana,* cannot be determined

In the end there is the signature of Narasimhadēvarasa as Malaparalu-ganda. This signature is used by Ballāḷa II, Sōmeśvara and Narasimha III, the Hoysala rulers and it has been mostly used by Narasimha III Since parts of the Channapatna taluk where the present inscription is found, came under the Hoysala rule during the reign of Sōmēśvara and Narasimha III, the Narasimhadevarasa mentioned in the present epigraph must be Narasimha III The characters also belong to about the 13th century so that the date might be taken as about 1270 A.D.

27

At the same village, on a vīragal to the left of the Upparige Basavēsvara temple

ಅದೇ ಸುಳ್ಳೇರಿ ಗ್ರಾಮದ ಉಪ್ಪರಿಗೆ ಬಸವೇಶ್ವರಸ್ವಾಮಿ ಗುಡಿಯ ಎಡಗಡೆ ಇರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8′ × 3′

1 ಶ್ರೀ ಸೋಮನಾಥ ದೇವರ ಈ ಶಿ

2 ವ ಪುರ ಸರ್ಬ್ಬನಮಾನ್ಯ ಶ್ರೀ

Note

This short inscription records the grant of the village Śivapura to the god Sōmanātha free of all imposts. The village is also known as Sōmanāthapura from

another inscription at the same place. The record is on a vīragal, which contains the figure of a hero with his head severed and held in his hand. Probably it is an instance of self-sacrifice Such sacrifices in front of the Śiva temples appear to have been common during the Hoysala period The name of the hero is not mentioned

The characters appear to belong to the 13th century A D

28

On the Nandikamba in front of the same Upparige Basavēśvara temple

ಅದೇ ಉಪ್ಪರಿಗೆ ಬಸವೇಶ್ವರಸ್ವಾಮಿ ದೇವಾಲಯದ ಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ನಂದಿಕಂಬದಲ್ಲಿ,

1 ಶುಭಮಸ್ತು ಸಾಲಿವಾಹನ ಸ

2 ಕ ವರುಷ ೧೪೭೭ನೆಯ ವಿಕ್ರ

3 ಮ ಸಂವತ್ಸರದ ಮಾಗ ಶು ೧೦ ಲು ಕಂ

4. ಪಸಾಗರದ ನಾಗರಸರ ಮಗ ನಗ

5 ರೂರ ಬಸವರಸರು ಬಸವ

6 ರಾಜ ದೇವರಿಗೆ ಸದಾ ಸೇವೆ

Note

In the Śaka year 1477 Vikrama sam Māgha śu 10 Nagarūra Basavarasa, son of Nāgarasa of Kampasāgara, presented the above-mentined Nandikamba to the god Basavarāja

Śaka 1477 is Rākshasa and not Vikrama as mentioned in the record The lunar year Vikrama was in Ś 1442 If the Śaka year is reckoned, the date would correspond to Tuesday, 21st January 1556 A D If the cyclic year is reckoned the date would be Friday, 18th January 1521 A D Probably the former is the date mentioned in the inscription

There is no village of the name of Kampasāgara in the Chennapatna taluk Many a time the Vijayanagar rulers re-named the villages after their own names when they granted them But the original names remained and the new names disappeared. 'Kampasāgara' may have similarly been a new name that disappeared soon after.

Nāgarasa's son Basavarasa was perhaps a private person who granted the Nandikamba to the Upparige Basavēśvara temple

Devanahalli Taluk

29.

At the village Jāla in the hobli of Jāla, Dēvanahalli Taluk, on the garudagamba in front of the Kēśava temple

ಜಾಲಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಗರುಡ ಗಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ವಿರೋಧಿ ಸಂವತ್ಸರದ

2. ಕಾರ್ತ್ತಿಕ ಸುದ್ದ ೧೧ ಗು

3 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಾಲದ ಶ್ರೀ ಚೆ
4 ಂನ್ನ ಕೇಶವನಾಥ ದೇವರಿಂ
5 ಗೆ ಶ್ರೀಮನು ಮಹಾಸಾವಂ
6 ತಾಧಿಪತಿ ಸೊಂಣಿಯ ನಾ
7 ಯಕರ ಕುಮಾರ ಬೈರೆಯ ನಾ
8 ಯಕರು ಮಾಡಿಸಿದ ಗರುಡ
9 ಕಂಭ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1 Virōdhi-samvatsarada
2 Kārttika sudda 10 Gu
3 svasti śrī Jālada śrī Che-
4 mnna Kēśavanātha dēvarim-
5 ge srīmanu mahāsāvam-
6 tādhipati Sommiya nā
7 yakara kumāra Baireya nā
8 yakaru mādisida garuda
9 kambha śrī śrī śrī srī śrī

Translation

On Thursday, the 10th lunar day of the bright half of Kārttika in the year Virōdhi

Be it well Baireyanāyaka, son of the illustrious mahāsāvamtadhipati Somṇiya-nāyaka caused the Garudakambha to be made for the god Srī Chemnnakēśavanātha of Srī Jāla

Note

This inscription records the setting up of the garudagamba by Baireyanāyaka son of the illustrious mahāsāmantādhipati Sonniyanāyaka, in front of the Channa-kēśavanātha temple at Jāla The date of the record is given as Virōdhi sam. Kārttika śu 10, Thursday No Śaka year is given The characters seem to belong to the beginning of the 15th century Sonniyanāyaka of this inscription might be the same as the one referred to in E C. IX, Ht 31 and 63 He was a general under the Vijayanagar king Harihara II The date of Ht 63 is 1412 A D The cyclic year Virōdhi nearest to 1412 A D was in 1409 A D and the date of the record would correspond to 18th October 1409, a Friday but not Thursday as mentioned in the epigraph Sonniyanāyaka appears to have had two sons one of them was Hiriyapa (E C IX, Ht. 31) and the other Baireyanāyaka mentioned in the present record

Hosakote Taluk

30

On a tripod found in the earth while digging in a field called Budihalla at Vāgata of Jadagēnahaḷḷi Hobli in Hosakōte taluk.

Old Kannada Characters

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಜಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ವಾಗಟದಲ್ಲಿ ಬೂದಿಹಳ್ಳದಲ್ಲಿ ಮಣ್ಣು ತೆಗೆಯುತ್ತಿದ್ದಾಗ ಸಿಕ್ಕಿದ ಪಂಚಲೋಹದ ಎರಡು ಮುಕ್ಕಾಲು ಪೀಠಗಳಲ್ಲಿ ಒಂದರ ಮೇಲೆ

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ.

1 ಶ್ರೀ ನಾಗಮಾರ.

Transliteration

1 Śrī Nāgamāra

Note

Two metallic tripods were found at Vāgata while digging in a field called Būdihalla Both of them are now in the Mysore Archæological museum One of them bears the present inscription A similar inscribed tripod in the Chennakēśava temple at Bēlūr, granted by Kumāra Lakshmīdhara dandanāyaka, a general under the Hoysala king Ballāla II, for the god Chennakēsva, has been noticed in the Annual Report for the year 1940 The present tripod with its inscription happens to be noteworthy since it is the oldest of such tripods so far known.

Unlike the tripod at Bēlūr which is finely ornamented, the present tripod is very plain On the flat surface of its circular band is the inscription-śrī Nāgamāra The characters of the inscription seem to belong to the Ganga period The letter *ra* is written lengthwise and the loop has joined the cross line The left tail of *ga* is curved up inwards The characters may, on paleographical grounds, be assigned to the end of the 8th or the early part of the 9th century

The record merely contains the name- Srī Nāgamāra Whether he was a king or an ascetic cannot be determined The attribute 'Śrī' denotes that he must have been an important person Such tripods are mostly used in temples to keep the vessels used for the god's worship and the practice seems to be very old The present tripod may have been probably presented by Nāgamāra to some temple or if he were an ascetic, it might have been presented to him by others for use during worship. The fact, however, that the metallic tripod is more than a thousand years old is very interesting.

31

Pennaūr grant of the Ganga king Durvvinīta of his fourth regnal year found in the possession of Gōkari Channappa at Bisanahalli, Hoskote Taluk [Plate XVII]

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಬಿಸನ ಹಳ್ಳಿಯಲ್ಲಿರುವ ಗೋಕರಿ ಚೆನ್ನಪ್ಪನವರ ಬಳಿಯಲ್ಲಿದ್ದು ಅವರಿಂದ ಕೊಂಡು ಕೊಂಡ ಗಂಗದುರ್ವಿನೀತನ ಪೆಣ್ಣೂರಿನ ತಾಮ್ರಶಾಸನ

ಆರು ಹಲಗೆಗಳು , ಆನೆ ಮೊಹರು , ಉಂಗುರ ಸಹ

I B—

1. ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ಗತಘನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯಕುಲಾ
2 ಮಲವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವಭುಜ ಜವಜಯಜನಿತ ಸುಜನಜನಪದಸ್ಯ
3 ದಾರುಣಾರಿಗಣವಿದಾರಣ ರಣೋಪಲಬ್ಧವ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾ
4. ಣ್ವಾಯನಸ ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿಧರ್ಮಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗ
5 ತಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾವಿನಯವಿಹಿತ ವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮಾ

II A—

6 ತ್ರಾಧಿಗತ ರಾಜ್ಯ ಪ್ರಯೋಜನಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ತ್ಥ ಸದ್ಭಾವಾಧಿಗಮ ಪ್ರಣಿತಮತಿವಿಶೇಷ
7 ಸ್ಯ ವಿದ್ವತ್ಕವಿಕಾಞ್ಚನ ನಿಕಷೋಪಲಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯ ನವಶೇಷಸ್ಯ ನೀತಿಶಾ
8 ಸ್ತ್ರಸ್ಯ ವಕ್ತೃ ಪ್ರವಕ್ತೃ ಕುಶಲಸ್ಯ ಸುವಿಭಕ್ತ ಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕಸೂತ್ರವೃತ್ತೇ
9 ಪ್ರಣೇತುಃ ಶ್ರೀಮತ್ಮಾಧವಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃಪಿತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅ
10 ನೇಕ ಚತುರ್ದ್ದನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ ಸಲಿಲಾಸ್ವಾದಿತ ಯಶಸಃ ಸಮದ

II B—

11 ದ್ವಿರದ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನತೇಜಸಃ ಧನುರಭಿಯೋಗ ಸಂಪಾದಿತಸಂ
12 ಪದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂ
13. ಜಕಸ್ಯ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ
14 ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾಮ್ಭೋರುಹರಜಃ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಙ್ಗಸ್ಯ ವ್ಯಾಯಾಮೋ
15 ದ್ವೃತ್ತಪೀನಕರಿನ ಭುಜದ್ವಯಸ್ಯ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮ ಕ್ರಯಕ್ರೀತರಾಜ್ಯಸ್ಯ

III A—

16 ಕ್ಷುಕ್ಷಾಮೋಷ್ಕ ಪಿಶಿತಾಶನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಸೇಃ ಕಲಿಯುಗ ಬಲಪಙ್ಕಾವಸನ್ನ
17 ಧರ್ಮ್ಮವೃಷೋದ್ಧರಣ ನಿತ್ಯಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮನ್ಮಾಧವಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರೇ
18 ಣಾಪಿಟ್ಟಿನ್ನಾಶ್ವಮೇಧಾವಭೃಥೋಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ಬಕುಲ ಗಗನಗಭ
19 ಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಕೃಷ್ಣವರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯ ಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವ
20. ತಾಙ್ಕ ಪರ್ಯ್ಯಙ್ಕ ಏವಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಮ್ಭಮಾಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರ

III B—

21. ಸ್ಪರಾನವಮರ್ದ್ದೋಪ ಭುಜ್ಯಮಾನ ತ್ರಿವರ್ಗ್ಗಸಾರಸ್ಯ ಸುಸಂಭ್ರಮಾವನಮಿತ ಸಮಸ್ತ ಸಾಮ
22. ನ್ತಮಣ್ಡಲಸ್ಯ ನಿರನ್ತರ ಪ್ರೇಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗ್ಗಸ್ಯ ವಿದ್ಯಾವಿನಯಾ
23. ತಿಶಯ ಪರಿಪೂತಾನ್ತರಾತ್ಮನಃ ಕಾರ್ತ್ತಯು (ಗ) ಗೀನ ರಾಜಚರಿ (ವ) ತಾವಲಮ್ಬಿನಃ ಅನೇ
24. ಕಸಮ(ಸಾ)ರ ವಿಜಯೋಪಾರ್ಜ್ಜಿತ ವಿಪುಲಯಶಸಃ ಕ್ಷೀರೋದ್ಯೈಕಾರ್ಣ್ಣವೀಕೃತ ಭುವನತ್ರ
25. ಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರದಾನ ಶೌರ್ಯಸ್ಯ ಅವಿಷಹ್ಯ ಪರಾಕ್ರಮಾಕ್ರಾನ್ತ ಪ್ರತಿರಾಜ

IV A—

26 ಮಸ್ತಕಾರ್ಪ್ಪಿತಾಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ಅನೇಕ ಮುಖಾಭಿವರ್ದ್ಧಮಾನ ವಿಭವೋದಯ
27. ಪರಾಜಿತ ದ್ರವಿಣೇಶ್ವರಸ್ಯ ಪ್ರಧಿತಾನೇಕ ಗುಣ ಗಣ ನಿಧಾನ ಭೂತಸ್ಯ ವಿ
28 ದ್ವತ್ಸುಪ್ರಧಮಗಣ್ಯಸ್ಯ ಪ್ರಣಯಿಜನ ಹೃದಯ ನನ್ದನಸ್ಯ ಮರ್ಯ್ಯಾದಾಲಂಘು
29 ನಾಲಂಕೃತ ರತ್ನಾಕರವೃತ್ತಸ್ಯ ಯಧಾರ್ಹದಣ್ಡತಯಾನುಕೃತ ವೈವಸ್ವತಸ್ಯ ಪ್ರತಾ
30. ಪಾತಿಶಯಾನುಗತ ವಿವಸ್ವತಃ ವೈವಸ್ವತಸ್ಯೇವಮನೋಃ ವರ್ಣ್ಣಾಶ್ರಮಾಭಿಲ -

IV B—

31. ಕ್ಷಣಾನ್ ದಕ್ಷಿಣಾನ್ದಿಶಮಭಿಗೋಪ್ತುಂ ಪರ್ಯ್ಯಾಪ್ನುವತಃ ಪ್ರಾತಿಜನೀನಸ್ಯ ಸುಪ್ರಜಸ
32. ಶ್ರೀ ಜ್ಕೊಙ್ಕಣಿಮಹಾರಾಜಸ್ಯ ಪುತ್ರೇಣ ಕಾನ್ತಿವಿಶೇಷೊದಯಾವಜಿತ ಚನ್ದ್ರಮಸಾ
33. ಸಮಸ್ತ ದಿಙ್ಮಣ್ಡಲ ವ್ಯಾಪಿಯಶಸಾ ನೀತಿಮಾರ್ಗ್ಗಾನುಸಾರಿ ಮತಿವಿಶೇಷೇಣ
34. ಧನುಜ್ಯಾಘಾತಕರ್ಕ್ಕಶ ಕಿಣೀಕೃತಪ್ರಕೋಷ್ಠೇನ ನಯನಮಿತ ಪರನೃಪತಿ ಚೂಳಾಮಣಿ
35 ಪ್ರಭಾರಞ್ಜಿತ ಚರಣ ಕಮಲಯುಗಳೇನ ಅನ್ತರಿಯಪ್ರಭೃತಿ ಮಹಾಸಂಗ್ರಾಮ

V A—

36. ವಿಜಯೋಪಲ್ಧರಾಜಶ್ರಿಯಾ ನಿರನ್ತರಪ್ರೇಮೋದಯ ಪ್ರಹ್ಲಾದಿತ ಬನ್ಧುವರ್ಗ್ಗೇಣ ಸತತ ದಾ
37. ನೋತ್ಸವ ನಿರಸ್ತ ಕಲಿಕಲಂಕೇನ ಕಾತ್ಯಾಯನೀಚರಣ ಪಂಕ್ಕೇರುಹ ಪರಿಚರಣ ವಿಶುದ್ಧಾನ್ತ
38 ರಾತ್ಮನಾ ವ್ಯಾಯಾಮ ವಿಪುಲೀಕೃತ ಸಮೋಪವಿವಕ್ಷಸಾ ಕವಿವರ ಮುಖರಮಧು
39 ಕರಾಪಾನ ಭೂಮಿನಾ ಶ್ರೀಮದ್ಗಾಂಗೇಯ ಕುಲಕೇತುನಾ ರಿಪುನೃಪ ವಿಲಾಸಿನೀ ವಿಲೋ
40 ಚನಾಞ್ಜನ ಕುಚಕುಂಕುಮ ವಿಯೋಗ ಹೇತುನಾ ಶ್ರೀಮನ್ಮಾಧವವರ್ಮ್ಮಣಾ ದುರ್ವ್ವಿನೀ

V B—

41 ತಾಪರ ನಾಮಧೇಯೇನ ಪೃಥಿವೀ ಕೊಂಕಣಿ ಮಹಾಧಿರಾಜೇನಾತ್ಮನಃ ಪ್ರವರ್ದ್ಧಮಾ
42 ನ ವಿಜಯೈಶ್ವರ್ಯ್ಯೇಚತುರ್ತ್ಥೇ ಸಂವತ್ಸರೇ ಮಧುಮಾಸೇ ಶುಕ್ಲಪಕ್ಷೇ ತ್ರಯೋದಶ್ಯಾ
43 ನ್ತಿಧೌಕುತ್ಸಗೋತ್ರಾಯ ತೈತ್ತಿರೀಯ ಚರಣಾಯ ಪ್ರವಚನ ಕಲ್ಪಾಯ ಉಪಕೊ
44. ಟ್ಟ ನಿವಾಸಿನೇ ಸೋಮೇನೇಷ್ಟಿವಿಶಿಷ್ಟಕರ್ಮ್ಮಣಃ ಅಗ್ನಿಶರ್ಮಣಃ ಪುತ್ರಾಯ ಕಾಪಾ
45 ಲಿಶರ್ಮ್ಮಣೇ ಆತ್ಮನಃ ಶ್ರೇಯೋಭಿವೃದ್ಧಯೇ ಕೊಱುಕುನ್ದವಿಷಯೇ ಪೆಣ್ಣ

VI A—

46 ಊರ್ನ್ನಾಮಗ್ರಾಮಃ ಸರ್ವ್ವಪರಿಹಾರಯುಕ್ತಃ ಬ್ರಹ್ಮದೇಯಕ್ರಮೇಣಾದ್ಭಿರ್ದ್ದತ್ತಂ ಅಸ್ಯಹ
47 ರ್ತ್ತಾ ಪಞ್ಚಮಹಾಪಾತಕಯುಕ್ತೋಭವತಿ ಅಪಿಚಮನುಗೀತಾಃ ಶ್ಲೋಕಾಃ ಸ್ವದತ್ತಾಂ ಪರದ
48 ತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುನ್ಧರಾಮ್ ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿ ಘೋರೇ ತಮಸಿ ವರ್ತತೇ ಭೂ
49. ಮಿ ದಾನಾತ್ಪರನ್ದಾನಂ ನಭೂತನ್ನಭವಿಷ್ಯತಿ ತಸ್ಯೈವ ಹರಣಾತ್ಪಾಪನ್ನ ಭೂತನ್ನ ಭವಿಷ್ಯ
50 ತಿ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ

VI B—

51 ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಫಲಮ್ ‖ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯ ನ್ದುಃಖಮನ್ಯಾರ್ತ್ಥ
52 ಪಾಲನಂ ದಾನಂ ವಾ ಪಾಲನಂ ವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಮ್‖ ಚೋಮತ್ತಟ್ಟಾರ
53 ನಾಮಧೇಯೇನ ಲಿಖಿತಂ ತಾಮ್ರಸಾಧನಮ್‖ ಮಕ್ಕಣ್ಡಕತ್ತುಮಣುಮ್ಮನೆಯು
54 ವ್ವಾಟುಮ್ಪಟ್ಟಿಯುನ್ತರಕ್ಕುಮ್ ಒಡೆಅನ್‖

I B—

1. स्वस्ति जितम्भगवता गतघन गगनाभेन पद्मनाभेन श्रीमज्जाह्नवेय कुला
2. मल व्योमाव भासन भास्करस्य स्व भुज जव जनित सुजन जन पदस्य
3. दारुणारिगण विदारण रणोपलब्ध व्रण विभूषण विभूषितस्य का
4. ण्वायनसगोत्रस्य श्रीमत्कोङ्गणि धर्म्ममहाराजस्य पुत्रस्य पितुरन्वाग
5. त गुण युक्तस्य विद्याविनयविहितवृत्तस्य सम्यक्प्रजा पालन मा

II A—

6. त्राधिगत राज्य प्रयोजनस्य नाना शास्त्रार्थ सद्भावाधिगम प्रणित मतिविशेष
7. स्य विद्वत्कविकाञ्चन निकषोपलभूतस्य विशेषतोप्यनवशेषस्य नीतिशा
8. स्त्रस्य वक्तृप्रवक्तृ कुशलस्य सुविभक्त भक्त भृत्यजनस्य दत्तकसूत्र वृत्ते
9. प्रणेतुः श्रीमत्माधव महाधिराजस्य पुत्रस्य पितृ पितामह गुणयुक्तस्य अ
10. नेक चतुर्द्दन्त युद्धावाप्त चतुरुदधि सलिलास्वादित यशसः समद

II B—

11. द्विरद तुरगारोहणातिशयोत्पन्न तेजसः धनुरभियोग संपादित सं
12. पद्विशेषस्य श्रीमद्धरिवर्म्म महाधिराजस्य पुत्रस्य गुरु गोब्राह्मण पू
13. जकस्य नारायण चरणानुध्यातस्य श्रीमद्विष्णुगोप महाधिराजस्य
14. पुत्रस्य त्र्यम्बक चरणाम्भोरुहरजः पवित्रीकृतोत्तमाङ्गस्य व्यायामो
15. द्वृत्त पीन कठिन भुजद्वयस्य स्व भुज बल पराक्रम क्रय क्रीत राज्यस्य

III A—

16. क्षुक्षामोष्ट पिशिताशन प्रीतिकर निशित धारासेः कलियुग बल पङ्कावसन्न
17 धर्म्मवृषोद्धरण नित्य सन्नद्धस्य श्रीमन्माधव धर्म्ममहाधिराजस्य पुत्रे
18. णाविच्छिन्नाश्वमेधावभृथोभिषिक्त श्रीमत्कदम्ब कुलगगन गभ
19. स्ति मालिनः श्रीकृष्णवर्म्म महाधिराजस्य प्रियभागिनेयस्य जननीदेव
20. ताङ्क पर्य्यङ्क एवाधिगत राज्याभिषेकस्य विजृम्भमाण शक्तित्रयस्य पर

III B—

21. स्परा नवमार्द्दिनोप भुज्यमानत्रिवर्ग्ग सारस्य सु संभ्रमाव नमित समस्त साम
22. न्त मण्डलस्य निरन्तर प्रेमबहुमानानुरक्त प्रकृति वर्ग्गस्य विद्याविनया
23. तिशय परिपूतान्तरात्मनः कार्त्तयु (ग) गीन राज चरि (व) तावलम्बिनः अने
24. क समर विजयोपार्ज्जित विपुलयशसः क्षीरोदैकार्ण्णवीकृत भुवन त्र
25. यस्य निरवग्रहप्रदान शौर्य्यस्य अविषह्य पराक्रमाक्रान्त प्रतिराज

IV A—

26. मस्तकार्प्पिताप्रतिहत शासनस्य अनेकमुखाभिवर्द्धमान विभवोदय
27. पराजित द्रविणेश्वरस्य प्रथितानेकगुणगण निधान भूतस्य वि
28. द्वत्सु प्रथमगण्यस्य प्रणयि जन हृदय नन्दनस्य मर्य्यादा लंघ
29. नालंकृत रत्नाकरवृत्तस्य यथार्ह दण्डतयानुकृत वैवस्वतस्य प्रता
30. पातिशयानुगत विवस्वतः वैवस्वतस्येव मनोः वर्ण्णाश्रमाभिल

IV B—

31. क्षणान् दक्षिणान्दिश मभिगोप्तुं पर्य्याप्नुवतः प्रातिजनीनस्य सुप्रजस
32. श्रीकोङ्कणिमहाराजस्य पुत्रेण कान्तिविशेषोदयावजित चन्द्रमसा
33 समस्त दिङ्मण्डलव्यापि यशसा नीतिमार्ग्गानुसारि मतिविशेषेण
34. धनुर्ज्याघात कर्क्कश किणिकृत प्रकोष्ठेन नय नमित पर नृपति चूळामणि
35. प्रभारञ्जित चरणकमलयुगळेन अन्तरिय प्रभृति महासंग्राम

V A—

36. विजयोपलब्ध राजश्रिया निरन्तर प्रेमोदय प्रह्लादित बन्धु वर्ग्गेण सतत दा
37. नोत्सव निरस्त कलि कलंकेन कात्यायनी चरणपंकेरुह परिचरण विशुद्धान्त
38. रात्मना व्यायाम विपुलीकृत समोप विवक्षसा कविवर मुखर मधु
39. करापान भूमिना श्रीमद्गांगेय कुलकेतुना रिपु नृप विलासिनी विलो
40. चनाञ्जन कुच-कुंकुमवियोग हेतुना श्रीमन्माधव वर्म्मणा दुर्व्विनी

V B—

41. तापर नामधेयेन पृथिवी कोंकणि महाधिराजेनात्मनः प्रवर्द्धमा
42 न विजयैश्वर्य्ये चतुर्थे संवत्सरे मधुमासे शुक्ल पक्षे त्रयोदस्या
43. न्तिथौ कुत्सगोत्राय तैत्तिरीय चरणाय प्रवचन कल्पाय उपको
44. ट्टनिवासिने सोमेनेष्टि विशिष्ट कर्म्मणः अग्निशर्म्मणः-पुत्राय कापा
45 लि शर्म्मणे आत्मनः श्रेयोभिवृद्धये कोरिकुन्द विषये पेण्ण

VI A—

46. ऊर्न्नाम ग्रामः सर्व्वपरिहार युक्तः ब्रह्मदेय क्रमेणाद्भिर्द्दत्तं अस्य ह
47. र्त्ता पञ्चमहा पातक युक्तो भवति अपि च मनुगीताः श्लोकाः स्वदत्तां पर द
48. त्तां वा योहरेत वसुन्दराम् षष्टिवर्ष सहस्राणि घोरे तमसि वर्त्तते भू
49. मि दानात्परन्दानं न भूतन्न भविष्यति तस्यैव हरणात्पापन्न भूतन्न भविष्य
50. ति बहुभिर्व्वसुधा भुक्ता राजाभिस्सगरादिभिः यस्य यस्य यदा

VI B—

51. भूमिस्तस्य तस्य तदा पलम् ॥ स्वन्दातुं सुमहच्छक्य दुःखमन्यर्त्थे
52. पालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥ चोमत्तद्दार
53. नामधेयेन लिखितं ताम्र साधनम् ॥ मक्कण्डकत्तमणुम्मनेयु
54 म्पाळुम्पट्टियुन्तरक्कुम् ओडे अन् ॥

Transliteration

I B—

1 svasti jitam bhagavatā gata-ghana-gaganābhēna Padma-nābhēna śrīmaj-Jāhnavēya-kulā-
2 mala-vyōmāva-bhāsana-Bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya-
3. dārunāri-gana-vidārana-ranōpalabdha-vrana-vibhūshana-bhūshitasya Kā
4. nvāyanasa gōtrasya śrīmat-Kongani-dharmma-mahārājasya putrasya pitur-anvāga-
5. ta-guna-yuktasya vidyā-vinaya-vihita vrittasya samyak-prajā-pālana mā-

II A—

6. trādhigata-rājya-prayōjanasya nānā śāstrārttha sadbhāvādhigamapra-nita-mati-visēsha-
7 sya vidvat-kavi-kāñchana-nikashôpala-bhūtasya viśēshatōpyanavaśēsha-sya nītiśā-

8 strasya vaktri-pravaktri-kuśalasya su-vibhakta-bhakta-bhritya-janasya Dattaka-sūtra-vrittē

9 pranētuh śrīmat-Mādhava-mahādhirājasya putrasya pitri-pitāmaha-guna yuktasya a-

10 nēka-chaturddanta-yuddhāvāpta-chatur-udadhi-salilāsvādita-yaśasah sa-mada-

II B—

11 dvirada turagārōhanātiśayōtpanna-tējasah dhanur-abhiyōga-sampādita-sam-

12. pad-viśēshasya śrīmadd Harivarmma-mahādhirājasya putrasya guru-gō-brāhmana pū-

13 jakasya Nārāyana-charanānuddhyātasya śrīmad-Vishnugōpa-mahādhi-rājasya

14 putrasya Tryambaka-charanāmbhōruha-rajah-pavitrīkritōttamāngasya vyāyāmō-

15 dvritta-pīna-kathina-bhuja-dvayasya sva-bhuja-bala-parākrama kraya krīta-rājyasya

III A—

16 kshu-kshāmōshtha-piśitāśana-prītikara-nisita-dhārasēh Kaliyuga-bala-pankāvasanna-

17 dharmma-vrishōddharana-nitya-sannaddhasya srīman-Mādhava-dhar-mma-mahādhirājasya putrē-

18 nāvichchhinnāsvamēdhāvabhrithobhishikta srīmat-Kadamba kula gagana-gabha-

19 sti-mālinah śrī-Krishnavarmma-mahādhirājasya priya-bhāginēyasya jananī-dēva-

20. tānka-paryyanka-ēvādhigata-rājyābhishēkasya vijrimbha-māna-sakti-trayasya para-

III B—

21. sparānavamarddōpa bhujyamāna-trivargga-sārasya su-sambhramāvana-mita-samasta-sāma-

22. nta-mandalasya nirantara-prēma-bahumānānurakta-prakriti-varggasya vidyā-vinayā-

23 tiśaya-paripūritāntarātmanah Kārttayu (ga) gīna-rāja-chari (va) tāva-lambinah anē-

24 ka-sama (sā) ra-vijayōpārjjita-vipulayaśasah kshīrōdarkārnnavīkrita-bhuvana-tra-

25 yasya niravagraha-pradāna śauryyasya avishahya-parākramākrānta pratirāja-

IV-A—

26. mastakārpitāpratihata-śāsanasya anēka-mukhābhivarddhamāna-vibha-vōdaya
27. parājita-Dravinēśvarasya prathitānēka-guna-nidhāna-bhūtasya vi-
28. dvatsuprathama-ganyasya pranayi-jana-hridaya-nandanasya maryyā-dālamgha-
29 nālamkrita-ratnākara-vrittasya yathārha-dandatayānukrita vaivasva-tasya pratā-
30. pātiśayānugata Vivasvatah vaivasvatāsyēva Manōh varnnāśramābhila-
31. kshanān dakshinān disam abhigōptum paryyāpnuvatah prātijanīnasya suprajasa
32. śrīn-Konkaṇi-mahārājasya putrēna kānti-viśēshōdayāvajita-chandrama sā
33. samasta-dinmandala-vyāpi-yaśasā-nīti-mārggānusāri-mati-viśēshēna
34 dhanu-jyā-ghāta-karkkaśa-kinikrita-prakōshthēna naya-namita-paranri-patichūlāmani-
35. prabhā-rañjita-charana-kamala-yugalēna Antariya-prabhriti-mahā saṃ-grāma

V-A—

36. vijayōpal [ab] dha-rāja-śriyā nirantara-prēmōdaya-prahlādita-bandhu-varggēna satata-dā-
37. nōtsava-nirasta-Kali-kalamkēna Kātyāyanī-charana-pamkkēruha-paricha-rana visuddhānta-
38 rātmanā vyāyāma-vipulīkrita-samōpavi-vakshasā kavivara-mukhara-madhu-
39. karā-pāna bhūmnā śrīmad-Gāmgēya-kula-kētunā ripu-nṛipa-vilāsinī-vilō
40. chanāñjana-kucha-kumkuma-viyōga-hētunā śrīman-Mādhava varmmanā Durvvinī-

V-B—

41. tāpara-nāmadhēyēna Prithivī-Komkani mahādhirājēnātmanahpravarddhamā
42. na vijayaiśvaryyē-chaturtthē samvatsarē madhu-māsē śukla-pakshē Trayōdaśyā-
43 n-tithau Kutsa-gōtrāya Taittirīya-charanāya pravachana-kalpāya Upako-
44. tta-nivāsinē Sōmēnēshti-viśishta-karmmanah Agniśarmanah putrāya Kāpā-
45. li śarmmanē ātmana-śrēyōbhivriddhayē Koṇkunda vishayē Peṇṇa-

VI-A—

46. urnnāma-grāmah sarvva-parihāra yuktah Brahmadēya-kramēnādbhu-dattaṃ asya ha-
47 rttā pañcha-mahā-pātaka yuktō bhavati api cha Manu-gītāh ślōkāh sva-dattām para-da-

48. ttām vā yōharēta vasundarām shashti-varsha sahasrāni ghōrē tamasi varttatē bhū-
49. mi-dānāt-param-dānam na-bhūtan na bhavishyati tasyaiva haranāt-pāpan na bhūtan na bhavishya-
50. ti bahubhir-vasudhā bhuktā rājabhis-Sagarādibhih yasya yasya yadā

VI-B—

51 bhūmis tasya tasya tadā palam ‖ svandātum sumahachchhakya dumkham anyārttha
52 pālanam dānam vā pālanam vēti dānā chchhrēyōnu pālanam ‖ Chōmatta-ttāra
53 nāma-dhēyēna likhitam tamra sādhanam makkandakattu manum maneyum pâlum pattiyuntaiakkum odean ‖

Translation

Be it well Victorious is the adorable Padmanābha resembling the cloudless sky. A sun in illumining the clear firmament of the illustrious Ganga family, possessed of a kingdom inhabited by righteous people and conquered by the force of his victorious arms, adorned with the wounds received during battles in which hosts of cruel enemies were cut down and belonging to the Kanvayanasagōtra the illustrious Kongani-dharmma-mahārāja —

His son —Inheritor of the good qualities of his father, conducting himself agreeably to his culture and modesty, obtainer of sovereignty only for the sake of the good government of his subjects, obtainer of the great intelligence improved by aquaintance with the best principles of the essence of various sciences, a touchstone for testing the gold the learned and poets, specially skilled among those who expound and practise the science of polity in all its branches, possessed of well-distributed faithful servants, author of a commentary on Dattaka's aphorisms the illustrious Mādhava-mahādhirāja —

His son —Endowed with the good qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans, and acquired in many battles with elephants, possessed of lustre acquired from riding rutting elephants and horses, distinguished for the wealth gained by the use of the bow the illustrious Harivarmma-mahādhirāja —

His son.—Worshipper of gurus, cows and Brāhmans, meditating on the feet of Nārāyana the illustrious Vishnugōpa-mahādhirāja —

His son —With his head purified by the pollen from the lotuses the feet of Tryambaka, possessed of arms grown stout and hard with athletic exercises, purchaser of the kingdom with the price of his strength, of arm and valour, with his sharp-edged sword dear to the demons whose lips were shrivelled with hunger, ever ready to

extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk: the illustrious Mādhava-dharmma-mahādhirāja —

His son .—The beloved sister's son of Krishnavarmma-mahādhirāja,—who was the Sun in the firmament of the Kadamba-kula, anointed with the final ablutions of the uninterrupted horse sacrifices, obtainer of the sovereignty while on the couch of the lap of his divine mother, enjoying to the full the essence of the three objects of desire without one interfering with the other, fearless though surrounded with all the bands of tributary chiefs whom he had subjected, having parties of councillors attached to him by continual affection and gifts, with his mind illumined with the increase of learning and modesty, having adopted the character of the kings of the Krita-yuga, with his wide-spread fame gained by victory in many wars covering the three worlds like the unbroken expanse of a milky ocean, bold to give without stint, with his inviolable commands placed upon the heads of hostile kings subdued by his invincible might, surpassing Kubēra in the growth of his wealth increased in many ways, a mine of many glorious qualities, reckoned the first among the learned, the joy of the hearts of his beloved ones, resembling the ocean adorned with gems in not transgressing the bounds of respect like Yama in punishing according to desert, like the Sun in the greatness of his glory, like Vaivasvata Manu devoted to protecting the south in the maintenance of castes and religious orders, the friend of all, of high birth, the illustrious Konkani-mahārāja.

His son —Defeater of the moon with his extra-ordinary lustre, with his fame spreading to all the points of the compass, with his great mind following the path of morality, with his fore-arm scarred to hardness by the striking of the bow-string, with his pair of lotus-like feet illuminated by the rays of the gems on the heads of foreign kings bent in reverence, with royal lustre obtained by his victories in many great battles like that of Andari, with the group of his relations joyful at the show of his ever-present affection, with the dark spot of Kali removed by the celebration of his perpetual generosity, with his inner soul purified by its moving around the lotus feet of Kātyāyanī with his chest resembling (hard as) the thunderbolt enlarged by exercise, the drinking ground of the humming bees, the great poets, the banner of the dynasty of the glorious Gāngeyas, the cause of the discontinuance of smearing vermillion on the breasts and collyrium to the eyes of the women of enemy-kings, Sri Mādhavavarma whose other name was Durvinīta Prithivī Konkani Mahārāja

By him, during his increasing victory and prosperity, in the fourth year, in the month of Madhu (Chaitra), in the bright half, on the thirteenth day, for the increase of his fame and prosperity has been granted with pouring of water according to the procedure of gifts to Brāhmanas, with all exemptions, the village named Pennaūr in the district of Korikunda to Agnisarma's son Kāpāli Sarma, of the Kutsa-gōtra and the Taittiriya-charana, the boon-tree of discourse the inhabitant of Upakotta and of remarkable action in Soma sacrifices

Whoever appropriates (this gift) becomes liable to the five sins Further, Manu has sung these verses —Whoever appropriates land, gifted by himself or another, will live in terrible darkness for sixty thousand years No gift, present or future, is greater than the gift of land By appropriating it accrues the sin such as does not exist in the present or in the future This earth has been enjoyed by many kings like Sagara. Whosoever possessed the land at one time, his then was the fruit thereof It is very easy to give away what is one's own, but it is difficult to protect another's property. Between giving and protecting, protecting is more meritorious than giving.

This copper record has been written by one called Chōmattattāra, owner of the land yielding three khandugas, a house, some waste land and a cattle-pen

Note

Description

The grant consists of six plates, each measuring 7″ by 2″, with a ring 3″ in diameter and bears the seal of an elephant The plates are written on both the sides, except the first which is written on one side only The ring had not been cut at the time the plates were received. Five lines of writing are found on each side of each plate while on the reverse of the last plate are found only four lines Each line contains about 28 letters

Find Spot

These plates were found in the possession of Gōkari Channappa of Bisanahalli in the hobli of Jadigēnahalli, Hoskote taluk He states that these plates were found in his lands while ploughing some years ago The plates have been purchased from him this year by the Archæological Department

Paleography

The grant is engraved in the Early Kannada characters The letters are generally well-formed Each letter is from ⅛ to ½ an inch in height and is deeply cut The style of the characters in this inscription is different from that of the characters in Durvinīta's other inscriptions In the Gummareddipura and Uttanūr plates (M A R. 1912, Pl II, and 1916, Pl XII) the letters are very well cut and the serifs are clearly formed. In the present inscription the serif is not clear. The characters resemble to some extent those of the Maddagiri inscription No 110 (E C XII, Tumkur) and appear to belong to the early part of the 7th century A.D The test letters *ba, ja, ka, la, ncha*, etc , found in the plates all belong to about this period The mistakes in orthography are very few (II A, l 9, *Srīmatmādhava*, III B, ll. 23 and 24 *Kārttayugagī Charivatāvalambina*, etc.)

Language

The language is mostly Sanskrit except for the last two lines which are in Kannada and mostly prose except for the imprecatory verses in ll. 47-53 which are in the *Anushtup* metre. The language is generally free from faults. IV B, l 31 has *Kshanān-dakshināndiśi* instead of *kshanātdakshināndiśi*. Similarly instead of *suprajasā* in the same line there is *suprajasa*. Probably these are the engraver's mistakes.

The Scribe

The grant is stated to have been written by Chōmattattāra. In Tamil the words *tachchān* and *tattān* mean a carpenter or a goldsmith. In Sanskrit *Tvashtakāra* means a goldsmith. It is thus possible to take Chōmattaṭtāra as meaning a goldsmith by name Chōma or Sōma. A plot of land of the sowing capacity of three khandugas, a house, (some) waste land (? *pālu*) and a pen (? *patti*) are mentioned in the last two lines. These may have been granted to the scribe Chōma for his having engraved the inscription on the plates.

Purpose of the Grant

The record registers the grant of the village Pennaūr in the Korikunda Vishaya, free of all imposts, by the Ganga king Durvinīta in his fourth regnal year, for the increase of his merit. The donee is Kāpāliśarma, son of Agniśarma of Kutsa gōtra and Taittirīya sākhā, well versed in interpreting the Vēdas and versed in all the rites like the Sōmēshti.

Geography

Korikunda is perhaps different from Kodikonda which is to the east of Hindupur. Korikunda vishaya may perhaps be also identified with parts of the Mālur and Hoskote taluks, since it is referred to in E. C. X Mr 72 and in the Annual Report for the year 1938 inscription No 1. In Mr 72 two Jaina bastis are referred to in the Korikunda Vishaya. The inscription was found in a ruined Jaina basti at Nonamangala. But it cannot be said that this ruined basti represents one of those mentioned in the inscription since another set of copper plates found in the same ruins refers to a basti in the Mudukottūr Vishaya. Bisanahalli, the place of find of the present copper plates, is twelve miles away from Nonamangala. The plates were found buried in the earth there, and may have been buried long back. It is however not possible to say that the plates belong to Bisanahalli itself.

Date

As usual in the Ganga copper plates only the regnal year of the king with the month and tithi is given. But the dates of the Ganga dynasty are not yet finally settled. They are discussed in the Annual Report for the year 1938, pp 87-88.

Possibly Durvinīta ruled the Ganga kingdom between 605 and 650 A. D Since the present record belongs to the 4th year of his reign, its date may be somewhere about 609 A D or 610 A D

History

The inscription records a grant made by the Ganga king Durvinīta, son of Kongani mahārāja (Avinīta). His predecessors namely, Konganidharma mahārāja, his son Mādhava-mahādhirāja, his son Hari Varma, his son Vishnugōpa, his son Mādhava dharma mahādhirāja whose son was Konkani mahārāja are all given the usual epithets qualifying them which have been met with in the other Ganga inscriptions The present record is mostly identical with Doddaballāpūr 68 (E C Vol IX) and the Gummareddipura plates (M A R 1912) as regards the genealogy and the details about the various kings But with regard to Durvinīta the details are slightly different from those of his other plates. It is stated in the present record that Durvinīta won great battles against Andari and that he was a worshipper of the feet of Kātyāyinī

In the early inscriptions of Durvinīta, *i e*, of his 3rd and 4th regnal years (Bangalore 141, Maddagiri 110 and the present one) he is neither stated to be the son of the dear daughter of Skanda Varma, king of Punnāta (Punnāta-rāja Skanda Varma-priya putrikā janmanā) nor as the ruler of the whole of the Punnāta kingdom (samasta Punnāta pannātādhipatina) But these facts are mentioned in his later grants, that is, of his 20th regnal year and later (no grant of his has yet been found that could be assigned to the period extending from his 4th to his 20th regnal year) This shows that Skanda Varma of Punnāta might have died without male issues and Durvinīta, being the son of his daughter, might have become the ruler of the Punnāta kingdom also some time between his 4th and 20th regnal years.

Again, in his later grants it is mentioned that he won the battles of Andari, Ālattūr, Porulare, Pernagara and others This fact is not mentioned in his earlier grants In the present inscription he is only stated to have won in the battle of Andari (*Andariya Prabhriti mahāsingrāma-labdha-rājaśriyā*) It is therefore possible that he might have conquered Andari during the 3rd or 4th year of his reign and won the other battles before his 20th regnal year

Religion

In Maddagiri 110 and Bangalore 141, Durvinīta is stated to be a meditator on the lotus feet of Kamalōdara (*Kamalōdara charana kamalānudhyātena*) In the present grant he is stated to have purified his soul by serving the lotus feet of Kātyāyinī (*Kātyāyinī-charana pankēruha-paricharana viśuddhāntarātmanā*) Perhaps the donee Kāpāliśarma was a Śākta and the record might be his composition. Durvinīta has not mentioned his family god either in the inscription Doddaballāpur 685 or in his Gummareddipura grant. In the later Ganga copper plates also no god

worshipped by Durvinīta is mentioned Durvinīta's translation of Vaddakathā into Sanskrit suggests that he had inclination towards Jainism also. His father Avinīta is known to have constructed a number of Jaina bastis and to have made grants to them. But Durvinīta's grants, so far as have been discovered, are all to the Brahmans only These facts suggest that he was a follower of the Vedic religion and had sympathy towards all the other sects—Śaiva, Vaishnava, Śāktēya and Jaina

On the whole the present record has enabled us to know more about Durvinīta than has hitherto been known

The characters, language, etc., of the present grant being comparatively free from faults, the record may be regarded as genuine and of some value for the history of the Gangas

Kannada Language in the Grant

A few words may be said regarding the last two lines of the present record. They are in the Kannada language and detail the grant made to the engraver This is important from the linguistic point of view

There is only one Kannada sentence in the record, but it seems to contain some orthographical mistakes Instead of *mukkanduka* (three khandugas) there is *makkandaka* and for *mannu* (land) there is *manu* These might be the engraver's mistakes.

The Halmidi inscription contains more than 80 per cent of Sanskrit words and the style also is more after Sanskrit. In the present record, however, the Kannada sentence contains pure Kannada words (*mannu*, *mane*, *pālu*, *patti*, *odean*) The dative case used here is different from the usual early Kannada form It is either *a* or *ā* according to old grammarians Instead of *ā*, *attu* is used in the present record (*mukkandukattu*) This is nearer to the Tamil form. There is one such usage by Gunavarmma I (C 900 A D) in his Harivamśa which is quoted both by Nāgavarmma and Kēsirāja—*tanattu billān adanante kīsuvam*

The word *ode-an* may also be noted here Kēsirāja says that prakriti and pratyaya must be combined According to him the word must be *odeyan* But in many old inscriptions we find the two parts of the word written separately, *e g*, *mūlivallium* in the Halmidi inscription, *chhatra chchhaye indāle* in Sorab No. 10 (E C. VIII) the date of which is about 800 A D, *seśthe in alidōn* in Sorab No 15 of the same date, etc Whether it was a mistake committed by the engravers or it was in common use at that time cannot be determined

32

On a stone standing in the paddy fields of Subbarāyappa, son of Sēshappa at Vanakanahalli, Anekal Taluk

ಆನೇಕಲ್ ತಾಲ್ಲೂಕು ವಣಕನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಸುಬ್ಬಪ್ಪನ ಮಗ ಶೇಷಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

Size 4′ × 6′

1 ஸுஸ்தி ஸ்ரீ ஆநநதஸம்வறசரதது தைமா
2. . ணண ககடம தது அந
3. கககா . . . சை . ஸ்வரமு
4 டயநாயனு . நம . . விடடெ
5 தவ . ஐங கண்டககெ
6 மஅங்க கா தபத திவிருக
7 . ணடிககித யிறையி
8. மும மறறும எபபேறபடடது முடடா

Transliteration

1. svasti srī Ānanda samvatsarattu Tai-mā
2. . . . nnakkadama . ttu An
3. kka-kā . . . svaramu
4. daya nāyanā nam vitta
5 dēva . . kandakak-
6 ma Ankakāri, tapati viruka
7. _ ndikkita yirai yi
8 mum marrum eppērpattatu mutta

Note

This fragmentary inscription records the grant of some land to the god Ankakārī-svaramudaya nāyanār. Regarding the date only the cyclic year Ānanda and the month Tai are given The record is not dated in any era The characters belong to about the 14th century A D A certain Anka-kā . whose full name might probably be Ankakāmundan, is mentioned in line 6 He might have been the donor

33

On a vīragal found in the field of Tagada, son of Manchegauda, at Hallikere-Doddi, Māvattūr Dākhale, Maralavādi Hobli, Kānkānhalli Taluk.

ಕಾನಕಾನಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಮರಳವಾಡಿ ಹೋಬಳಿ ಹಳ್ಳಿಕೆರೆದೊಡ್ಡಿಯಲ್ಲಿ ಮಂಚೇಗೌಡನ ಮಗ ತಗಡನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು

1 சயலடிவ மாதேவ
2. இராசயுதகமவத
3. தாரில மலலதேவா மகனை ஒ
4 பப . . வ ஆணடை தாரமாடை
5. க ா . . . . பாலவிகளளன

6. தேவன . . . மிட்டான மகன
7. வவயி . . . வரா
8 மவது . . . . .

Transliteration.

1 sayaladıva mādēva
2. ırākayutaka Mavat
3. tūrıl Malladēvar makan O
4 ppa . . va , āndaı Tāramādaı
5 ka . ıa pāllıkallan
6. dēvan . . mıttān makan
7. vavayı . . . varā
8 mavatu . .

Note.

This ıs a fragmentary vīragal whıch appears to ıecord the death of a hero named Oppa . . son of Malladēvar at Mavattūr and the grant of some land on the occasıon The characters appear to belong to about the 13th century A D.

CHITALDRUG DISTRICT.

DAVANGERE TALUK

34.

A Ganga copper plate grant found ın the possessıon of Śāntavīrārya of Nıśāne matt at Dāvangere [Plate XVIII]

Four plates , Elephant seal

Sıze $8\frac{3}{4}'' \times 4\frac{1}{2}''$

ದಾವಣಗೆರೆಯಲ್ಲಿರುವ ನಿಶಾನ ಮರದ ಗುರುವಂಶೀಯರಾದ ಶ್ರೀಮಾನ್ ಪಂ॥ ಶಾಂತವೀರಾರ್ಯರು ಕೊಟ್ಟ ತಾಮ್ರ ಶಾಸನ.

ನಾಲ್ಕು ಹಲಗೆಗಳು ಆನೆ ಮೊಹರು

ಪ್ರಮಾಣ $8\frac{3}{4}'' \times 4\frac{1}{2}''$

I B—

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ಗತ ಘನ ಗಗನಾಭೇನ ಪತ್ಮನಾಭೇನ ಶ್ರೀಮದ್ಜಾಹ್ನವೇಯ ಕುಲಾ ಮಲವ್ಯೋಮಾವಭಾ
2. ಸನ ಭಾಸ್ಕರಃ ಸ್ವಖಳ್ಗೈಕ ಪ್ರಹಾರ ಖಣ್ಡಿತ ಮಹಾಶಿಲಾಸ್ತಮ್ಭ ಲಬ್ಧ ಬಲಪರಾಕ್ರಮೋ ದಾರುಣಾರಿ ಗಣ ವಿದಾರಣೋ
3. ಪಲಬ್ಧ ವ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾಣ್ವಾಯನಸ ಗೋತ್ರಃ ಶ್ರೀಮತ್ಕೊಂಗಣಿ ವರ್ಮ್ಮ ಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಃ

4. ತಸ್ಯ ಪುತ್ರಃ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯ ವಿಹಿತ ವೃತ್ತಃ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯ

5. ಪ್ರಯೋಜನೋ ವಿದ್ವತ್ಕವಿಕಾಞ್ಚನ ನಿಕಕ್ಷೋಪಲ ಭೂತೋನೀತಿ ಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃ ಪ್ರಯೋಕ್ತೃ ಕುಶಲೋ ದತ್ತಕಸೂತ್ರವೃ

6 ತ್ತೇರ್ಪ್ರಣೇತಾ ಶ್ರೀಮಾನ್ಮಾಧವಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಪಿತೃಪೈತಾಮಹಗುಣಯುಕ್ತೋನೇಕಚಾ

7 ತುರ್ದ್ದನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ ಸಲಿಲಾಸ್ವಾದಿತ ಯಶಾಃ ಶ್ರೀಮದ್ಧರಿ ವರ್ಮ್ಮಮಹಾಧಿರಾಜ

8 ಃ ತತ್ಪುತ್ರೋ ದ್ವಿಜಗುರು ದೇವತಾ ಪೂಜನಪರೋ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಃ ಶ್ರೀಮಾನ್ವಿಷ್ಣ ಗೋಪ ಮಹಾಧಿ

9. ರಾಜಃ ತತ್ಪುತ್ರಃ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾಮ್ಭೋರುಹ ರಜಃಪವಿತ್ರೀ ಕೃತೋತ್ತಮಾಙ್ಗಃ ಸ್ವಭುಜ ಬಲ ಪರಾಕ್ರಮ

10 ಕ್ರಮ ಕ್ರಯ ಕ್ರೀತರಾಜ್ಯಃ ಕಲಿಯುಗಬಲ ಪಂಕಾವಸನ್ನ ಧರ್ಮ್ಮ ವೃಷೋದ್ಧರಣ ನಿತ್ಯಸನ್ನದ್ಧಃ ಶ್ರೀಮಾನ್ಮಾಧ

11. ವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಶ್ರೀಮತ್ಕದಮ್ಬ ಕುಲ ಗಗನಗಭಸ್ತಿ ಮಾಲಿನಃ ಕೃಷ್ಣವರ್ಮ್ಮ ಮಹಾಧಿ

12 ರಾಜಸ್ಯ ಪ್ರಿಯ ಭಾಗಿನೇಯೋ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂರಿತಾನ್ತರಾತ್ಮಾ ನಿರವಗ್ರಹ ಪ್ರಧಾ

13 ನ ಶೌರ್ಯ್ಯಾ ವಿದ್ವತ್ಸು[ಪ್ರಥಮಗಣ್ಯಃ ಶ್ರೀಮಾನ್ಕೊಙ್ಗಣಿ ಮಹಾಧಿರಾಜಃ ಅವಿನೀತನಾಮಾ ತತ್ಪುತ್ರೋ ವಿಜೃಮ್ಭ

II A—

14. ಮಾಣ ಶಕ್ತಿತ್ರಯಃ ಅನ್ದರಿ ಆಲತ್ತೂ ಪೊರ್ರುಳಱೆ ಪೆಲ್ನಗರಾದ್ಯನೇಕ ಸಮರಮುಖ ಮಖಹುತ ಪ್ರಹತ

15 ಶೂರಪುರುಷ ಪಶೂಪಹಾರ ವಿಘಸ ವಿಹಸ್ತೀ ಕೃತ ಕೃತಾನ್ತಾಗ್ನಿ ಮುಖಃ ಕಿರಾತಾರ್ಜುನೀಯ ಪಞ್ಚ ದಶಸ್ಸರ್ಗ್ಗಟೀಕಾ

16 ಕಾರೋ ದುರ್ವ್ವಿನೀತ ನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರೋ ದುರ್ದ್ದಾನ್ತ ವಿಮರ್ದ್ದ ವಿಮೃದಿತ ವಿಶ್ವಮ್ಭರಾ ಧಿಪ ಮೌಳಿಮಾಲಾ ಮಕರನ್ದ

17 ಪುಞ್ಜ ಪಿಞ್ಜರೀ ಕ್ರಿಯಮಾಣ ಚರಣಯುಗಲ ನಳಿನೋ ಮುಷ್ಕರ ನಾಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ಚತುರ್ದ್ದಶ ವಿದ್ಯಾಸ್ತಾ

18 ನಾಧಿಗತ ವಿಪುಲ ಮತಿಃ ವಿಶೇಷತೋ ನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃ ಪ್ರಯೋಕ್ತೃ ಕುಶಲೋ ರಿಪು ತಿಮಿ

19. ರ ನಿಕರ ನಿರಾಕರಣೋದಯ ಭಾಸ್ಕರಃ ಶ್ರೀವಿಕ್ರಮ ಪ್ರಥಿತ ನಾಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ಅನೇಕ ಸಮರ

20 ಸಮ್ಪಾದಿತ ವಿಜೃಮ್ಭಿತದ್ವಿರದರ ಕುಲಿಶಾಭಿಘಾತಃ ವ್ರಣ ಸಂರೂಢ ಭಾಸ್ವದ್ವಿಜಯ ಲಕ್ಷಣ ಲಕ್ಷೀಕೃತ

21. ವಿಶಾಲ ವಕ್ಷಸ್ಥಲಃ ಸಮಧಿಗತ ಸಕಲ ಶಾಸ್ತ್ರಾರ್ಥ ತತ್ವಸ್ಸಮಾರಾಧಿತ ತ್ರಿವರ್ಗ್ಗೋ ನಿರವದ್ಯ ಚರಿತಃಪ್ರ

22 ತಿದಿನ ಮಭಿವರ್ದ್ಧಮಾನ ಪ್ರಭಾವೋ ಭೂವಿಕ್ರಮ ನಾಮಧೇಯಃ ಅಪಿಚ । ನಾನಾಹೇತಿ ಪ್ರಹಾರ ಪ್ರವಿಘಟಿ

23. ತ ಭಟೋರಃ ಷ್ಕವಾಟೋತ್ಥಿತಾಸೃದ್ಧಾರಾಸ್ವಾದ ಪ್ರಮತ್ತ ದ್ವಿಪ ಶತಚರಣ ಕ್ಷೋದ ಸಮ್ಮ[ರ್ದ್ದ] ಭೀಮೋ ಸಂಗ್ರಾಮೋ ಪಲ್ಲವೇ

24 ನ್ದ್ರಃ ನ್ನರಪತಿ ಮಜಯದ್ಯೋ ವಿಳನ್ನಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀ ವಲ್ಲಭಾಖ್ಯಸ್ಸಮರ ಸತಜಯೊವಾಪ್ತ
ಲಕ್ಷ್ಮೀವಿಲಾಸ

25\. ಃ ತಸ್ಯಾನುಜೋ ನತನರೇನ್ದ್ರ ಕಿರೀಟಕೋಟಿ ರತ್ನಾರ್ಕ್ಕದೀಧಿತಿ ವಿರಾಜಿತ ಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಮ್ಯಾ
ಸ್ವಯಂ ವೃತ ಪತ್ತಿರ್ನ್ನವ ಕಾಮನಾಮಾ

26 ಶಿಷ್ಟಃ ಪ್ರಿಯೋರಿಗಣ ದಾರಣ ಗೀತಕೀರ್ತ್ತಿಃ ತಸ್ಯ ಕೊಙ್ಗಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮಾರಾಪರ ನಾಮ
ಧೇಯಸ್ಯ ಪೌತ್ರಃ

II B—

27 ಸಮವನತ ಸಮಸ್ತ ಸಾಮನ್ತ ಮಕುಟತಟ ಘಟಿತ ಬಹಲರತ್ನ ವಿಲಸದಮರ ಧನುಷ್ಖಣ್ಡ ಮಣ್ಡಿತ
ಚರಣನ

28 ಖಮಣ್ಡಲೋ ನಾರಾಯಣ ಚರಣ ನಿಹಿತ ಭಕ್ತಿಃ ಶೂರ ಪುರುಷ ತುರಗನರವಾರಣ ಘಟಾ ಸಂಘಟ್ಟ
ದಾರುಣ ಸಮರ

29\. ಶಿರಸಿ ನಿಹಿತಾತ್ಮ ಕೋಪೋ ಭೀಮಕೋಪಃ ಪ್ರಕಟರತಿ ಸಮಯ ಸಮನುವರ್ತ್ತನ ಚತುರ ಯುವತಿ
ಜನಲೋಕಧೂರ್ತ್ತೋ ಲೋ

30 ಕಧೂರ್ತ್ತಃ ಸುದುರ್ದ್ಧರಾನೇಕ ಯುದ್ಧಮೂರ್ಧ್ದ ಲಬ್ಧವಿಜಯ ಸಮ್ಪದಹಿತ ಗಜಘಟಾಕೇಸರಿ ರಾಜ್ಯ
ಕೇಸರಿ ಅಪಿಚ । ಯೋ

31\. ಗಙ್ಗಾನ್ವಯ ನಿರ್ಮ್ಮಲಾಂಬರ ತಲವ್ಯಾಭಾಸನ ಪ್ರೋಲ್ಲ ಸನ್ಮಾರ್ತ್ತಣ್ಡೋರಿ ಭಯಙ್ಕರಃ ಶುಭಕರಃ
ಸನ್ಮಾರ್ಗ್ಗ ರಕ್ಷಾಕರಃ ಸೌರಾ

32\. ಜ್ಯಂ ಸಮಪೇತ್ಯರಾಜ ಸಮಿತೌರಾಜನ್ಗುಣೈರುತ್ತಮ್ಯೈ ರಾಜಾಶ್ರೀ ಪುರುಷಶ್ಚಿರಂ ವಿಜಯತೇ ರಾಜನ
ಚೂಡಾಮಣಿ

33 ಃ ಕಾಮೋ ರಾಮೊಸುಚಾಪೇ ದಶರತತನಯೋ ವಿಕ್ರಮೇ ಜಾಮದಗ್ನ್ಯಃ ಪ್ರಾಜ್ಯೈಶ್ವರ್ಯೈ ಬಲಾ
ರಿರ್ಬ್ಬಹುಮ

34\. ಹಶಿರವಿಃ ಸ್ವಪ್ರಭುತ್ವೇ ಧನೇಶಃ ಭೂಯೋ ವಿಖ್ಯಾತಶಕ್ತಿ ಸ್ಫುಟತರ ಮಖಿಲಪ್ರಾಣ ಭಾಜಾಂ ವಿಧಾತಾ

35\. ಧಾತ್ರಾಸ್ಸೃಷ್ಟಶ್ಚಿ ಜಾನಾಮ್ಪತಿರಿತಿ ಕವಯೋ ಯಪ್ರಶಂಸನ್ತಿನಿತ್ಯಮ್ ಸತುಪ್ರತಿದಿನ ಪ್ರವೃತ್ತ ಮಹಾ
ದಾನ ಜನಿತ ಪುಣ್ಯಾ

36\. ಹಘೋಷ ಮುಖರಿತ ಮನ್ದಿರೋದರಃ ಶ್ರೀಪುರುಷ ಪ್ರಥಮ ನಾಮಧೇಯಃ ಪೃಥಿವೀ ಕೊಂಗಣಿ
ಮಹಾರಾಜಃ ತತ್ಪುತ್ರಃ ಪ್ರತಾ

37\. ಪ ವಿನಮಿತ ಸಕಲ ಮಹೀಪಾಲ ಮೌಲಿ ಮಾಲಾಲಾಲಿತ ಚರಣಾರವಿನ್ದ ಯುಗಲೋ ನಿಜಭುಜ
ವಿರಾಜಿತ ನಿಶಿತ

38 ಖಡ್ಗಪಟ್ಟ ಸಮಾಕೃಷ್ಟಾ ನಿಷ್ಟ ಧರಾಪಾಲ ವಲ್ಲಭಜಯ ಶ್ರೀ ಸಮಾಲಿಂಗಿತ ಸ್ಸಮರ ಮುಖಸಮ್ಮು
ಖಾಗತರಿಪು

39\. ನೃಪತಿ ಗಜಘಟಾಕುಮ್ಭ ನಿರ್ಭೇದನೋಚ್ಛಲಿತ ರಕ್ತಚ್ಛಟಾಪಾತ ಪಾಟಲಿತನಿಜಭುಜಸ್ತಮ್ಭಃ ಆಕರ್ಣ್ಣ
ಸಮಾಕೃಷ್ಟ

III A—

40\. ಚಾಪ ಚಕ್ರವಿನಿರ್ಮ್ಮುಕ್ತ ನಾರಾಚ ಪರಂಪರಾಪಾತಪಾತಿತಾರಾತಿಮಣ್ಡಲೋ ಬಹುಸಮರ ಸಮಾರ್ಜ್ಜಿ
ತಜಯಪತಾಕಾ

41 ಶತಶಬಲಿತನಭಸ್ತಲೋ । ಯಸ್ಮಿನ್ಪ್ರಯಾತ ಪತಿಕೋಪ ವಶಮ್ಮಹೀಶೋ ಯಾನ್ತಿಕ್ಷಣಾದಹಿತ ಭೂಮಿ ಭುಜೋ ರಣಾಗ್ರೇ

42 ಅತ್ರಾವಲೀವಲಯ ಭೀಷಣಮಸ್ತಕಸ್ಯ ವಕ್ತ್ರಾನ್ತರಂ ಕ್ಷತಜಕರ್ದ್ದಮದುನ್ನಿರೀಕ್ಷಮ್ ಸತುಶಿಶಿರಕರ ನಿಕರ ನಿರ್ಮ್ಮಲನಿಜಯ

43 ಶೋರಾಜಿವಿಶದೀಕೃತ ದಶಾಶಾಚಕ್ರಸ್ಸಮಸ್ತ ಚಕ್ರವರ್ತ್ತಿ ಲಕ್ಷಣೋಪಲಕ್ಷಿತೋ ನಿರಪೇಕ್ಷಪರೋಪಕಾರ ಸಂಪಾದನೈಕ

44. ವ್ಯಸನಃ ಪ್ರವರ್ತ್ತಿತ ನ್ಯಾಯ ಬಲಸಮುನ್ಮೂಲಿತ ಕಲಿಕಾಲ ವಿಲಸಿತೋ ನಿಪುಣ ನಿಜನೀತಿ ಪ್ರಯೋಗಾಪ

45. ಹಸಿತ ಬೃಹಸ್ಪತಿಃ ಕುನ್ನೃಪತಿಕದಮ್ಬ ಕಪಟಕೋಟೀ ವಿಘಟಿತ ಧರ್ಮ್ಮವಲಮ್ಬನ ಶಿಲಾಸ್ತಂಭಾಯಮಾನ

46. ಚರಿತ ಸತತ ಪ್ರವೃತ್ತ ದಾನಸನ್ತರ್ಪ್ಪಿತ ದ್ವಿಜಾತಿಲೋಕಃ ಪ್ರೋನ್ಮೂಲಿತ ವಿಕಾರಿನೋ ಸರ್ವ್ವಲೋಕೋಪಕಾರಿ

47 ನೋ ಯಸ್ಯದಾನೇನ ದಿಙ್ನಾಗದಾನ ಧಾರಾಪ್ಯಧಃಕೃತಾ । ಅಪಿಚ॥ ಜಟಾನಾಂ ಸಘಾತ್ಯೈರಿಹಭುವಿ ಕೃತಾನೂನ

48 ವಿಪದಾಂ ಕಲಾನಾಮಾಧಾರೋ ಬುಧಜನ ಹಿತಾಪಾದನಪರಃ ಗುಣಾನಾಂ ಶುದ್ಧಾನಾಮಪಿ ನಿಯತ ಮುತ್ಪತ್ತಿ ಭವನಮ್

49 ನೃಪಾಣಾನ್ನೇ ತಾಯಮ್ಯವಿರಿತ್ತಿಮತಃ ಕಾವ್ಯಕುಶಲೈಃ ದುರ್ವ್ವಿಗಾಹ ಪಣಿಸುತಮತ ಪಾರಾವಾರ ಪಾರದೃಶ್ವಾ

50 ಪ್ರಮಾಣ ಶಾಸ್ತ್ರ ಶಾಣನಿಶಾತೀಕೃತಧೀರಧಿಷಣ ಸ್ಸಾಮಜ ತನ್ತ್ರ ತತ್ವಾವಬೋಧವಿಮಳೀಕೃತ ಬುಧೋ ಹಸ್ತಿ

51 ನೀ ವಕ್ತ್ರೋದ್ಭವಯತಿ ಪ್ರವರ ಮತಾವಬೋಧನ ಗಭೀರಮತಿಃ ವಿದ್ವನ್ಮತಿವಿತತಿ ವಿಕಲ್ಪಿತ ಯುತಯಾತ ವಿಚಾರ

52 ವಿಚಕ್ಷಣೋಙ್ಗೀಕೃತ ತುರಙ್ಗಮಾಗಮ ಪ್ರಯೋಗ ಪರಿಣತೋಧನುರ್ವ್ವಿದ್ಯಾವ್ಯೋರುಹ ವನಗಹನ ವಿಕಾಸನ

III B—

53. ವಿದಗ್ಧ ಮರೀಚಿಮಾಲಿನಿಜನಿರ್ಮ್ಮಿತ ಗಜದನ್ತಕಲ್ಪನಾಗಮಾನಲ್ಪ ಚೇತಾವಿರಚಿತ ಸೇತುಬನ್ಧ ನಿಬನ್ಧನಾನನ್ದಿ

54 ತ ವಿಪಶ್ಚಿನ್ಮಣ್ಡಲಸ್ಸಕಲ ನಾಟಕವಿಷಯ ಸನ್ಧಿ ಸನ್ಧ್ಯಂಗಾದಿ ಯೋಜನಾಚತುರೋ ನಿರುಪಮ ನಿಜ ರೂಪ ನಿರ್ಜ್ಜಿತಮ

55 ಕರಧ್ವಜೋ ಮಕರಧ್ವಜ ಗುರುಚರಣ ಸರೋಜ ಸಿನಮನ ಪವಿತ್ರೀ ಕೃತೋತ್ತಮಾಙ್ಗಃ ಮುದುಗುನ್ದೂನ್ನಾಮ ಗ್ರಾಮೋಪವಿಷ್ಟ

56 ರಾಷ್ಟ್ರಕೂಟ ಚಾಳುಕ್ಯ ಹೈಹಯ ಪ್ರಮುಖ ಪ್ರವೀರಸನಾಥ ವಲ್ಲಭಸೈನ್ಯವಿಜಯ ವಿಖ್ಯಾಪಿತ ಪ್ರಭಾವಃ

57 ಅಪಿಚ॥ ಘೋರಾಶ್ವೀಯಂ ಸಮನ್ತಾತ್ಪ್ರಬಲ ಮುಪಗತವ್ಯಾಪ್ತ ದಿಗ್ಚಕ್ರವಾಳಂ ನಿರ್ಜ್ಜಿತ್ಯಾನೇಕ ಸಂಖ್ಯೈ ತ್ರಿ ನ್ನಿಶಿತ

58. ನಿಜ ಭುಜೋನ್ಮುಕ್ತ ನಾರಾಚ ಜಾಲೈಃ ದೇವೋಯಃ ಪ್ರಾಜ್ಯತೇಜಾ ಸ್ತಿಮಿರಮ್ಮಿಮಹತ್ತೀವ್ರ ಭಾನು ರ್ಮ್ಮಯೂಖೈ ದುರ್ವ್ವಾ

59. ರೋದಾರ ಪಾತ್ರೈರುದಯಮಭಿಲಷನ್ಸ್ವನ್ನಿವೇಶಂ ವಿವೇಶ॥ ಸತು ಹರಿರಿವ ಸತತ ಸಂಭಾವಿತದ್ವಿಜಪತಿಃ

60. ಸಹಸ್ರ ಕಿರಣ ಇವ ಪ್ರತಿದಿವಸೋಚಿತೋದಯೋ ಭುಜಂಗಲೋಕ ಇವ ವಿಗತಭಯ ರತ್ನಾಕರ ಇವಾ ಸ್ಪೃಷ್ಟಕಲಂ

61 ಕೋ ದುರ್ಯ್ಯೋಧನೋಪ್ಯಭಿನನ್ದಿತಾರ್ಜುನಗುಣೋ ವಾಹಿನೀ ಪತಿರಪ್ಯಜಡಾಶಯಃ ಶೀತಕರೋಪ್ಯ ನಾಲಿಂ

62. ಗಿತ ಮಲಿನಭಾವೋ ರಾಷ್ಟ್ರಕೂಟ ಪಲ್ಲವಾನ್ವಯ ತಿಲಕಾಭ್ಯಾಮ್ ಮೂರ್ದ್ಧಾಭಿಷಿಕ್ತ ಗೋವಿನ್ದ ರಾಜನನ್ದಿ[ವ]ರ್ಮ್ಮಾಭಿ

63 ಧೇಯಾಭ್ಯಾಂ ಸಮನುಷ್ಟಿತರಾಜ್ಯಾಭಿಷೇಕಾಭ್ಯಾ ನಿಜಕರ ಘಟಿತ ಪಟ್ಟವಿಭೂಷಿತಲಲಾಟ ಪಟ್ಟೋವಿ

64 ಖ್ಯಾತ ವಿಮಲ ಗಂಗಾನ್ವಯ ನಭಸ್ತಲ ಗಭಸ್ತಿಮಾಲೀ ಕೊಙ್ಗಣಿ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ

(ಇಲ್ಲಿ ಒಂದು ಹಲಗೆ ಹೋಗಿದೆ)

V-A—

65 ಭಾನ್ಮೋಹಾತ್ಪ್ರ ಮಾದೇನವಾಸಪಞ್ಚ ಭಿರ್ಮ್ಮಹದ್ಭಿಃಪ್ಪಾತಕೈ ಸಂಯುಕ್ತೋಭವತಿ ಯೋರಕ್ಷತಿಸ ಪುಣ್ಯಭಾಗ್ಭವತಿ

66. ಅಪಿಚಾತ್ರ ಮನುಗೀತಾ ಶ್ಲೋಕಾ ॥ ಸ್ವದತ್ತಾಮ್ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುನ್ಧರಾಂ ಷಷ್ಟಿಂ ವರ್ಷ ಸಹಸ್ರಾಣಿ

67. ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಸ್ವನ್ದಾತುಂಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮ್ಮನ್ಯಸ್ಯ ಪಾಲನಂ ದಾನಂವಾಪಾಲ ನಂವೇತಿ

68. ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾಭೂ

69 ಮಿ ತಸ್ಯ ತಸ್ಯ ತದಾ ಪಲಮ್ ಬ್ರಹ್ಮಸ್ವನ್ತುವಿಷಂ ಘೋರಂ ನಭಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ

70 ಹನ್ತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌತ್ರಿಕಮ್ ಸರ್ವ್ವಕಲಾಧಾರಭೂತ ಚಿತ್ರಕಲಾಭಿಜ್ಞೇನ ವಿಶ್ವಕರ್ಮಾ

71 ಚಾರ್ಯ್ಯೇಣೇದಂ ಶಾಸನಂ ಲಿಖಿತಮ್ ಚತುಷ್ಖಣ್ಡುಕಬ್ರೀಹಿ ಬೀಜವಾಪಮಾತ್ರಂ ದ್ವಿಖಣ್ಡುಕಕಂಗು ಕ್ಷೇತ್ರಂ ತದಪಿ ಬ್ರ

72. ಹ್ಮಜ್ಞಾಯಮಿವ ರಕ್ಷಣೀಯ ೯ ೯

Transliteration.

I-B—

1. svasti jitam bhagavatā gata-ghana-gaganābhēna Patma-nābhēna srīmad-Jāhnavēya kulāmala-vyōmāvabhā-
2. sana-bhāskarah sva-khalgaika-prahāra-khandita-mahāsilā-stambha-labdha balaparākramō dārunārigana vidāranō
3. palabdha-vraṇa-vibhūshaṇa-vibhūshitah Kānvayānasagōtrah srīmat-Komgani-varmma-dharmma-mahādhirājah
4. tasya putrah pitur anvāgata-guna-yuktō vidyā-vinaya-vihita-vrittah samyak-prajā-pālana-matrādhigata-rājya-
5. prayōjanō vidvat-kavi-kāñchana-nikashōpala-bhūtō nīti-śāstrasya vaktri-prayōktri-kuśalō Dattaka-sūtra-vri-
6. ttēr-pranētā śrīmān Mādhava-mahādhirājah tat-putrah pitri-paitāmaha-gunayuktōnēka-chā-

7 turddanta-yuddhāvāpta-chatur-udadhi-salilāsvādita-yaśāh-śrīmadd-Harivar-
mma-mahādhirāja

8 h tat-putrō dvija-guru-dēvatā-pūjana-parō Nārāyana-charanānudhyātah
śrīmān Vishnugōpa-mahādhi-

9 rājah tat-putrah Tryambaka-charanāmbhōruha-rajar-pavitrīkritōttamañgah
sva-bhuja-bala-parākrama-

10 (krama)-kraya-krīta-rājyah Kaliyuga-bala-paṃkāvasanna-dharmma-vrishō-
ddhārana-nitya-sannaddhah śrīmān Mādha-

11. va-mahādhirājah tat-putrah srīmat Kadamba-kula-gagana-gabhasti-mā-
linah Krishnavarmma-mahādhi-

12. rājasya priya bhāginēyō vidyā-vinayāti-saya-paripūritāntarātmā nira-
vagraha-pradhā-

13. na-śaujyā(?) vidvatsu prathama-ganyah srīmān Kongani-mahādhirājah
Avinīta-nāmā tat-putrō Vijrimbha-

II-A—

14 māna-śakti-trayah Andari-Ālattū(r)-pporulare-Pelnagarādy-anēká-samara-
mukha-makhahūta-prahata-

15. śūra-purusha-paśūpahāra-vighasa-vihastīkrita-Kritāntāgni-mukhah Ki-
rātārjunīya-pañchadaśas-sargga-tīkā-

16. karō Durvvinīta-nāmadhēyah tasya putrō durddānta-vimardda-vimridita-
visvambharādhipa-mauli.mālā-makaranda-

17. puñja-piñjarīkriyamāna-charana-yugala-nalinō Mushkara-nāmadhēyah
tasya putrah chatur-ddasa vidyāstā-

18 nādhigata-vimalamatih visēshatō ' nava-sēshasya nīti-sāstrasya vaktri-
prayōktri-kuśalō ripu-timi-

19. ra-nikara mirākaranōdaya-bhāskarah srī-Vikrama-prathita-nāmadhēyah
tasya putrah anēka-samara-

20 sampādita-vijrimbhita-dvirada-ra (dana)-kuliśābhighātah vrana-samrūḍha
bhāsvad-vijaya-lakshana-lakshīkrita-

21 viśāla-vakshasthalah samadhigata-sakala-sāstrārtha-tatvassamaradhita-
trivarggō niravadya-charitar-pra-

22. tidinam abhivarddhamāna-prabhāvō Bhūvikrama-nāmadhēyah api cha
nānā-hēti-prahāra-pravighati-

23 ta-bhatōrah-(sh)-kavatōtthitā srid-dhārāsvāda-pramatta-dvipa-sata-cha rana
kshōda-samma [rda]-bhīmē samgramē Pallavē-

24. ndra(h)n-narapatim ajayad yō Viḷandābhi-dhanē rājā Śrīvallabhākhyas
samara-sata-jayāvāpta-lakshmī-vilāsa-

25 ḥ tasyānujō nata-narēndra-kirīta-kōti-ratnārkka-dīdhiti-virājita-pāda-
patmah Lakshmyā svayam-vrita pat(t)ir Nava-kāma-nāmā

26. śishtah-priyō'ri-gana-dārana-gīta-kī(r)-ttih tasya Kongani-mahārājasya Śivamārāpara-nāmadhēyasya pautrah

II-B—

27. samavavanta-samasta-sāmanta-makuta-tata-ghatita-bahala-ratna-vilasad-amara-dhanush-khanda-mandita-charana-na-
28. kha-maṇdalō Nārāyana-Charana-nihita-bhaktih- śūra-purusha-turaga-nara-vārana-ghata-samghatta dāruna-samara-
29. śirasi-nihitātma-kōpō bhīma-kōpah prakata-rati-samaya-samanuvarttana-Chatura-yuvati-jana-lōka-dhūrtttō-lō-
30. ka-dhūrttaḥ su-durdd[h]arānēka-yuddha-mūrddha-labdha-vijaya-sampad ahita-gaja-ghatā-kēsari rājakēsari apicha yō
31. Gangānvaya-nirmalāmbara- tala-vyābhā-sana-prollasan-mārttandô'ri-bha-yankarah śubha-karah sanmārgga-rakshākarah saurā-
32. jyam samapētya rāja-samitau rājan gunair uttamai[h] rājā Śrīpurushas-chiram vijayatē rajanya-chūdāmani
33. h Kāmō rāmāsu chāpē Daśarata-tanayō Vikramē Jāmadagnyah Prājyai-śvaryyē Balārir bahu-ma
34. hasi ravih sva-prabhutvē Dhanēsah bhūyō vikhyāta-śakti [h] sphutataram-akhila-prānabhājām Vidhātā
35. Dhātrā srishtar-prajānām patir iti kavayō ya [m] praśaṃsanti nityam sa tu prati-dina-pravritta-mahādāna-janita-punyā-
36. ha-ghōsha-mukharita-mandirōdarah Śrīpurusha-prathama-nāmadhēyah Prithivī- Komgani-mahārājah tat-putrah pratā-
37. pa-vinamita-sakala-mahīpāla maulimālā-lālita-charanāravinda-yugalō nija-bhuja-virājita-niśita
38. khaḷga-patta-sam-ākrishtānishta-dharāpāla-vallabha jaya-srī-sam-āliṃgitas-samara-mukha-sammukhāgata-ripu-
39. nripati-gaja-ghatā-kumbha-nirbhēda-nōchchhalita-raktachchhatā-pātapāta-lita-nija-bhuja-stambhah ā-karnna-samākrishta-

III-A—

40. chāpa--chakra--vinirmmukta--nārāchap--arampara--pāta-pātitārāti-mandalō bahu-samara-samārjjita-jayapatākā-
41. śata-śabalita-nabhastalō ! yasmin prayātavati-kōpa-vaśam mahīśō yānti-kshanād-ahita-bhūmi-bhujō ranāgre-
42. atrāvali-valaya-bhīshana-mastakasya vaktrāntaraṃ kshataja-karddama-dun-nirīksham sa tu śiśirakara-nikara-nirmmala-nija-ya
43. śō-rāji-visadīkrita-daśāśā-chakras-samasta-chakravartti-lakshanōpa-lakshitō nirapēksha-parōpakāra-sampādanaika-
44. vyasanah pravarttita-nyāya-bala-samunmūlita-Kali-kāla-vilasitō nipuna-nija-nīti-prayōgāpa-

45. hasıta-Brıhaspatıh ku-nrıpatı-kadamba-kapata-kōtī-vıghatıta-dharmmāvalambana-śılā-stambhāyamāna-
46 charıta-satata-pravrıtta-dāna-santarppıta-dvı-jātı-lōkah prōnmūlıta-vıkārınō sarvva-lōkōpakārı-
47. nō yasya-dānēna dınnāga-dāna-dhārāpy-adham-krıta ‖ apıcha ‖ jatānām samghātaır-ıha bhuvı krıtānūna-
48. vıpadām-kālānām ādhārō budha-jana-hıtāpādana-parah gunānāṃ śuddhānām apı nıyatam utpattı-bhavanam
49. nrıpānan-nēta yam kavır ıt (t) ı matah kavya-kuśalaıh Duvvıgāhapanısuta-mata-pārāvāra-pāradrıśvā
50. pramāna-sāstra-sāna-nıśātīkṛıta-dhīradhıshanas-sāmāja-tantra-tatvāvabōdha vımalīkrıta-budhō hastı-
51. nī-vaktrōdbhava-yatı-pravara-matāvabōdhana-gabhīra-matıh vıdvanmatıvıtatı-vıkalpıta-taya-tayāta-vıchāra-
52 vıchakshanō'ngīkrıta-turangamāgama-prayōga-parınatō dhanur-vıdyāmbhōruha-vana-gahana-vıkāsana

III-B—

53. vıdagdha-marīchı-malī nıja-nırmmıta gaja-danta-kalpa-nāgamānalpa-chētāvıiachıta-sētu-bandha.nıbandhanānandı-
54. ta vıpaśchın-mandalas sakala-nātaka-vıshaya-sandhı-sandhyamgādı yōjanāchaturō nırupama-nıja-rūpa-nırjjıta-ma-
55. kara-dhvajō makara-dhvaja-guru-charna-sarōja-vınamana-pavıtrīkritō-ttamāngah Mudugundūr-nnāma-grāmōpavıshta-
56 Rashtrakūta-Chālukya-Haıhaya-pramukha-pravīra-sanātha-vallabha-saınyavıjaya-vıkhyāpıta-prabhavah
57. apı cha ‖ Dhōraśvīyam samantāt-prabalam upagata-vyāpta-dıg-chakravālam nırjjıty-ānēka-samkhyaır-nısıta-
58. nıja-bhujōn-mukta-nārācha jālaıh dēvōyah prājya-tējās tımıramm-ımahar-ttīvra-bhānur-mınayūkhaı durvvā-
59. rōdāra-pātaır-udayam abhılashan svan-nıvēsam vıvēśa ‖ sa tu Harır ıva satata sambhāvıta-dvıja-patıh
60. sahasra kırana ıva pratı-dıvasōchıtōdayō bhujamga-lōka ıva vıgata bhaya ratnākara ıvāsprıshta kalam-
61. kō Duryyōdhanōpy-abhınandıt Aıjuna guno vāhınī-patır apy-ajadāśayah sītakarōpya-anālım-
62. gıta-malına-bhāvō Rāshtıakūta Pallavānvaya tılakabhyām mūrddhābhishıkta Gōvındarāja Nandı [va] rmmābhı-
63. dhēyābhyām samanushtıta-rājyābhıshēkābhyā [m] nıja-kara-ghatita-pattavıbhūshıta-lalāta-pattō vı

64 khyāta-vimala-Gamgānvaya-nabha-sthala-gabhasti-mālī Kongani-mahārājādhirāja-paramē

(A plate is missing here)

V-A —

65. bhān-mōhāt pramādēna vā sa pañchabhir mmahadbhir pātakai samyuktō-bhavati yō rakshati sa punyabhāg-bhavati

66. api chātra Manu-gītā ślōkā-॥-svadattām para-dattām vā yōharēta vasundharām shashtim varsha sahasrāni

67 vishthāyām jāyatē krimih svandātum su-mahach-chhakyam duhkham-anyasya pālanam dānam vā pālanam vēti

68. dānātch-chhrēyōnupālanam ॥ bahubhir-vvasudhā bhuktā rājabhis Sagarādi bhih yasya yasya yadā bhū-

69 mi tasya tasya tadā palam Brahma-svam tu visham ghōram na bhisham visham uchyatē visham ēkākinam

70 hanti Brahma-svam putra-pautrikam sarvvakalādhāra bhuta chirtā-kalā-bhijñēna Viśvakarmmā-

71 chāryyēn-ēdam śāsanam likhitam chatush-khanduka-brīhi-bīja-vā-pamātram dvi-khanduka-kamgu-kshētram tad-api bra

72 hmajñāyam iva rakshanīya

Note

This copper plate inscription consists of 4 plates Each plate measures $8\frac{3}{4}'' \times 4\frac{1}{2}'' \times \frac{1}{8}''$ There is writing on one side of the first and the last plates The other two plates are written on both the sides The ring had not been cut when the plates were received, still one important plate appears to be missing from the set Either it might have been removed by some one by cutting the plate itself or, by mistake, it might not have been strung at all to the ring The hole of the last plate is larger than those of others and thus shows signs of being tampered with 13 lines of writing are found on each side of the plates except on the obverse of the last one where there are only 8 lines of writing Each line consists of about 32 letters

The record is engraved in the Old Kannada characters. The letters are finely and deeply cut and clearly formed The characters resemble those of the Perjjarangi grant published under Yedatore taluk in the present Report

The language is Sanskrit written in a grand *champu* style.

The engraver of the record is named Visvakarmāchārya His title is given thus : *Sarva-kalādhāra bhūta Chitrakalābhigña*, learned in architecture which is the foundation of all fine arts The title shows that he was a great artist For his work of engraving the record he was granted 4 khandugas of wet land and 2 khandugas of dry land.

Since, unfortunately, an important plate is missing form the record the names of both the donor and the donee are lost, so that it is not possible to assign the record to any king definitely The first three plates are identical with Perjjarangi plates as already mentioned as regards the genealogy and the details about the various kings up to Śivamāra II Since the characters are also identical, it is not impossible that these plates also belong to the period of Rāchamalla I. If indeed this were a definite fact, the record would have been very helpful in reconstructing the history of Râchamalla I since no inscription definitely assignable to his reign has yet been discovered and this record would have supplemented the Perjjarangi plates as regards the details of the reign

However on the presumption that this grant is of Râchamalla I, we may assign it to the early part of the 9th century A.D.

For the details about the Ganga history mentioned in this record please see inscription No 31 of the present report

35

On a stone in the field of patel Kallegauda at Kalledēvarapura, Jagalūr taluk.
Size $2\frac{1}{2}' \times 1'$

ಜಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಲ್ಲೇದೇವರಪುರದ ಪಟೇಲ್ ಕಲ್ಲೇಗೌಡರ ಜಮೀನಿನಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು
ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1'$

1 ಪರಿಧವಿ ಶಂವತ್ಸರದ ಜೇಷ್ಠ ಬ ೫ ಶ್ರೀಮ
2 ತುಕಲ್ಯೆದೇವನಪುರದ ಕಂತಿಯವೊಡೆ
3. ಯರಿಗೆ ಮುರಾರಿ ಹಿರಿಯಹರಿಗೆನಯಕ್ಕ
4. ರಮಕ್ಕಳುದಯೆನಯಕ್ಕರು ಕೊಟ್ಟಧರ್ಮ
5 ಪ್ರಿತ್ತಿಯಕ್ರಮ ಯಂತೆಂದರೆ ನಂಮ ನಯಕ್ಕ
6 ತನಕ್ಕೆಸಲುಹತುಂಬುರಗುತ್ತಿಯ ನಡವೊಳಗಣ
7. ಜೊಂಮಪುರದ ಕೆಱೆಯ ಕೆಳಗಣಗದೆ ಅಚುಕಟಿನಲು
8 ಸ್ಥಳಬೀಜವರಿಯಎರೆಯಭೂಮಿಯಲು ||ಜೋಳದಬಿ
9 ಜವರಿ ಕಂ । ಉಭಯಂಬೀಜವರಿ ಕಂ।|| ಸಸಾನದಲು
10 ಹದಿನಯ್ದು ಕೊಳಗ ಬೀಜವರಿಯನು ನಿಮಗೆ ನೆಲು ಧರಪೂ
11. ರಾಗಿಕೊಟೆಲು ಈ ಕ್ಷೇತ್ರವನು ಚಂದ್ರ ಸುರಿಯರು ಪ
12 ರಿಯಂಥರಉ ಅಳುಪಿದರೆ ವರಣಸಿಯ[ಲಿ]
13. ಗೋವೆಧೆ ಬ್ರಂಹಣವೆಧೆಯ ಮಡಿದಪಾಪಕೆ
14 ಹೋಹರು ಎಂದು ಕೊಟಧರ್ಮಪ್ರಿತಿ ಶ್ರೀಬನದದೇ[ವತೆ]
15. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription records the grant of some land of the sowing capacity of 15 kolagas below the tank of Jommapura in the Tumburaguttinād, to Kantivodeyar of Kalyedēvanapura by Dayenayakka, son of Murāri Hiriya Harigenayakka. Who these Murāri Hiriya Harigenāyaka and Kantivodeyar were cannot be determined. They are not met with so far in any of the inscriptions. Probably Kantivodeyar was a Vīraśaiva guru of that place Dayenayakka does not appear to have belonged either to the Chitaldrug or the Harati line of chiefs. He might have been a petty local chieftain.

The details of the date given in the grant are Parīdhāvi sam Jēshtha ba 5. No Saka era is mentioned. The characters appear to belong to the beginning of the 17th century A D. and Parīdhāvi may correspond to 1612 A.D. If that is so, the date of the inscription would be 8th June 1612 A.D

The usual imprecatory sentence is found at the end to the effect that he who destroys the grant would incur the sin of killing cows and Brahmans at Vāranāsi.

36.

At the village Rastemāchanahalli of the same taluk, on a stone in front of the Basavanna temple.

Size 2'×1'

ಅದೇ ತಾಲ್ಲೂಕು ರಸ್ತೆಮಾಚನ ಹಳ್ಳಿಯಲ್ಲಿ ಬಸವಣ್ಣನ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'×1'

1. ಕೀಲಕ ಸಂಹಚದಲಿ ಗೌಡ
2. ಕಲಪಮೊದಿನೆಯಕ ನಿಂ
3. ಗಣವೊಡೆಯರ ಮಟ ಮನ್ಯ

Note

This records the grant of some land to the matt of Ningana Vodeyar by Gauda Kalapa and Mādi Nayaka The inscription is not dated in the Śaka era. Only the cyclic year Kīlaka is given The characters seem to belong to about the 18th century A D

HASSAN DISTRICT.

ALUR TALUK

37

At Pālya, Pālya hobli, on a stone to the south of the Janārdanasvāmi temple (Hassan No 19 revised)

Size 4′ × $1\frac{3}{4}$′

ಆಲೂರು ತಾಲ್ಲೂಕು ಪಾಳ್ಯದ ಜನಾರ್ದನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟಕಲ್ಲು (ಹಾಸನದ ತಾಲ್ಲೂಕಿನ 19ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಡಿ)

ಪ್ರಮಾಣ 4′ × $1\frac{3}{4}$′

1. ನಮಃಪಂಕಜನೇತ್ರಾಯ ಹರಯೇ ಪೀತವಾಸಸೇ ವಾಸುದೇವಾಯ ಕೃಷ್ಣಾಯ ನಿತ್ಯಂ ಶ್ರೀ
2. ಸ್ಥಿತವಕ್ಷಸೇ (?) . . . .
3. . . . . ನೃಪಾಳ .
4. ಯಕಲ್ಕಿಜನಾರ್ದ್ದನಾಯ ದೀನದಯಾಳು . . . . . .
5. . . . .
6. ನತನಸೇಷಕವಿತಾಜನದಾತಾ(?) ಪರಿಶ್ರುತ ಬುಕ್ಕರಾಯಸುತ(?) ತೆಪ್ಪದ ನಾಗಣ್ಣ
7. . . . . ರಾಯರ ಗಂಡನ ವಿರಚಿಸಿದ ತಿಪ್ಪರಾಯ
8. . . ನಿರುಪಮುದಂಕಿತದ ಧರ್ಮ್ಮಶಾಸನಕೃತಿಯಂ॥ . . ಬಿರುದಿನ
9. ಗಣಿ ದೇವರಧಿಕಗುಣಗಣನಿಳಯಂ॥ಅದೆನ್ತೆಂಡಡೆ॥ . ಬ್ರಹ್ಮಕ್ಷತ್ರಿಯ
10 . . . ನೆಱೆರಾಉತರ ಸತ್ರಿ ಸೆಣಸುವಧಿಕರಿಪುಹೃತುಕೊಂತಂ ಸಜ್ಜನ
11. . . . ಈಶ್ವರಾಂಕಂಗೆ ವನಿತಾನಿಧಿಯೆನಿಸಿ ಮೆಱೆವ ವೀರಾಂಬೆದೇವಿ
12. ಗಂ ಉದಿಸಿದ ನಂದನಂ . . ವನಮಾಲಿವೊಲೊಪ್ಪಿದ ತೇಜಂಗಡ ತಿಪ್ಪಂ॥ಸಿಂಗರನಗರಾ
13. . . . . ಧಾರಿತಿಪ್ಪನೃಪಾಳನ . . ಸಿಂಗರದೇವಿಯನುಪಮಚರಿತ್ರೆ
14. . ತಿಪ್ಪಣವೊಡೆಯರು ಉಚ್ಚಂಗಿಯಗೋಪಾಳದೇವನನು ಹರಿದಿಕ್ಕಿಕೊಂಡೊ
15. ಡೆ . . . . ಗಂಡನೆಂದುಬಿರುದಂ ಹೇಳಿಸಿಕೊಂಡದಕ್ಕೆ ಸಂಪಾದನೆಯಂ . .
16. . . . . ಸತ್ವದಿ ರುದ್ರಸಂಖೆಯವೀರರ ದೇವಗೋಪನೃಪ ಗಾಜಿಯೊ
17. ಳಣ್ಮಿ . . ವೈರಿಮಂಡಳೀಕನಂ ತಲೆಕೊಂಡೊಡೆ ಕೂಡಿ ವಿಶ್ವದಿ ಬಾರಹ ಮಂಡ
18. ಳಿದೇವರ . ತಿಪ್ಪರಾಜನಾ॥ವ॥ಬಾರಮಂಡಳಿಕರ . . . .
19. . . . . ಸಂತತಂ ಸ್ಫುರಿಸುತಿರ್ದ್ದ . .
20. . . . . ದಿಶಾವಧು . . . ನೆಯ್ದಿನಾಕಮಂ ವರಕವಿತಾರ್ಕಿಕಸಿಂ
21. ಹಂ . . . . ಬಿರುದ ತಿಪ್ಪನೃಪಾಲಂ ನಿರುಪಮನುದಾರಚರಿತಂ ಧುರದೊಳು ರಿಪುಮಂಡಳಿಕರ
22. ಮಸ್ತಕಶೂಲ . . ಶಕವರ್ಷ ೧೨೮೩ನೆಯ ಶಾರ್ವರಿ ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಶು. ೧೩ ಬುಧ
23. . . . . . . ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ಅರಿರಾಯವಿಭಾಡ ಭಾಷೆ
24. ಗೆ ತಪ್ಪುವರಾಯರಗಂಡ ಹಿಂದುರಾಯಸುರತಾಳ ಪೂರ್ಬ ಪಶ್ಚಿಮ ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀಮ
25. ತು ಬುಕ್ಕಂಣವೊಡೆಯರ ಹಿರಿಯಕೊಮಾರನೆನ್ತೆನ್ಸಿದ ಶ್ರೀಮತು ಖಂತಿಕಾಱರಾಯ

26. ರಗಂಡ ವಿಜಯಭುಜಾದಂಡ ಸತ್ಕೀರ್ತಿಸಹಾಯ. ನೆಕ್ಕತುಳ

27. ಭೀಮ ಕಟಕ ಜಗದ್ದಳ ವೀರಾವತಾರ ಶೃಂಗಾರಪುರೀ ಚಕ್ರವರ್ತಿ ಮಂಡಲಗೋವ ವೈರೀಭ

28 ಸಿಂಗ ಕಳಕುರಾರ ಚಕ್ರವರ್ತಿ ಜಗಜೆಟ್ಟಿಗೋಪಾಳ ನಗರಿಗೊಂಡ ವೀರ ಹಂನೆರಡುಮಂಡ

29 ಲಿಕರ ಗಂಡ ಪುಸಿಯದ ವೀರ . ಸದಶೊಬಗಹಾರ ತೆಂಕಣರಾಯರಾಉತರ ಗಂಡ ಈಶ್ವರ

30 ದೇವ ವಡೆಯರ ಸುಪುತ್ರ ಕುಲದೀಪಕ ತಿಪ್ಪಂಣವೊಡೆಯರು ಶೆಟ್ಟಿಗನಪಾಳೆಯದ ಶ್ರೀ ಜನಾರ್ದ್ದನ

31 ದೇವರ ಶ್ರೀ ಕಾರ್ಯ್ಯವ ನಡಸುವುದಕ್ಕಾಗಿ ಆ ಪೂಜಾರಿ ಡಾವಣ್ಣ ಚಿಕ್ಕ ಜಂನ್ನಕಲ್ಪಿಗಳಿಗೆ

32 ಕೊಟ್ಟ ಶಿಲಾಶಾಸನದಕ್ರಮವೆಂತೆಂದಡೆ॥ಮಣಲಿಗೆ ನಾಡೊಳಗಣ ಚೆಂಡನಹಳ್ಳಿಯಗ್ರಾಮ ೧
ಮೂಗನಾಡೊಳ

33 ಗಣ ಹೊರನೂಱ ಪುರದ ಗ್ರಾಮ ಅನ್ತು ಉಭಯಂ ಗ್ರಾಮ ೨ ಜೊಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ

34. ಮನೆ ಕಡಿಗುತ್ತಿಗೆ ಆಱುವಣವನೂ ಬನಗುತ್ತಿಗೆ ಆಚತುಸ್ಸೀಮೆಯೊಳಗೆ ಏನುಂಟಾದಶರ್ವಸ್ವಾಮ್ಯ

35 . ಆ ಪೂಜಾರಿಗಳು ಆಗುಮಾಡಿಕೊಂಬದು ಚಂಡನಹಳ್ಳಿ ಇ ಪುರದ

36 ಸಲುವ ಗ ೫೦ ಹೊರನೂರಪುರದ ಗ ೩೦ ಅನ್ತು ಉಭಯಂ ಗ ೮೦ ಅಕ್ಷರದಲೂ
ಗದ್ಯಾಣ ಎಂಭ

37 ತ್ತು ಆ ಧರ್ಮ್ಮಸ್ಥಳದ ದೇವಸದೇವರ ಕೆಱೆ ಕರಡಿಯಕೆಱೆ ಕೇಸವನಹಳ್ಳಿ ಒಳಕಟ್ಟೆಯಿಂ ತಾಯಹಳ್ಳಿ

38. ದ ಕಾಲುವೆಯ ಕೆಳಗಣ ತೋಟದಗದ್ದೆ ಅನ್ತಿಷ್ಟಱ ಚತುಸ್ಸೀಮೆಯೊಳಗಳ ಗದ್ದೆಬೆದ್ದಲು

39. ಹಂಚಿಕೊಂಬರು ಪ್ರತಿವರ್ಷ ಈ ಮರ್ಯ್ಯಾದೆಯಲಿ ಆಗುಮಾಡಿಕೊಂಡು ದೇವರ ದಿನಪ್ರತಿ

40 ಕಟ್ಟಳೆ ಪ್ರತಿದಿ ೧ ಕ್ಕಂ ಜನಾರ್ದ್ದನ ದೇವರ ಮೊದಲಿನ ಉಸ್ತಾರಕ್ಕೆ ಗದ್ದೆ .

41. ೨ ಹರಿವಾಣದಲಿ ಲೋಗರವನು ಎರಡುಹೊತ್ತಿಗೆ ಅಕ್ಕಿ ಹರಿವಾಣ ೨

42 ಕಾಯಿ ೨ ಶುಕ್ರವೀಳ್ಯಕೆ ಅಡಕೆಕಟ್ಟಳೆ ೧ ಶನಿಬುಧವಾರ ಯೆಂಣ್ಣೆಮಜ್ಜನ ಅಮೊಶೆಹುಣ್ಣಿಮೆ

43 ಯಲಿ ೧ ಭಾನುವಾರಸೊಡರು ಪುಷ್ಪ ನಂದಾದೀಪ ೧ ಹ ಆ ದೀವಿಗೆಗಾಗಿ ಎಣ್ಣೆದೀವಿಗೆ ೨ ಅನ್ತು

44. ೯ ಪಂಚಪರ್ವ ವಿಸೇಷಪರ್ವ ಅತಿಷ್ಟನದ ಸುಡರುದೇವರಿಗೆ ಆರತಿ ಜನ ೧ ಪರಿಚಾರಕಜನ ೧ ಪೂರೆ

45. ಗಾಱಜನ ೨ ಓಲಗಜನ ೧ ಡವಣೆ ೧ ಊಳಿಗದಜನ ಅನ್ತುಜನ ೬ ಕ್ಕಂ ಜೀವಿತವ ನಡೆಸಿಬಹರು

46 . . . ಜಂನಕಲ್ಪಂಗಳಿಗೆ ಈ ಮರ್ಯ್ಯಾದೆಯಲಿ ಹಚ್ಚಿಕೊಂಬರು ಆ ೨ ಹಳಿ ದೇವದಾನ

47 ವಾಗಿ ಸೋಡಿ . ಕೊಟ್ಟಣ ಮುಂತಾಗಿ ಸರ್ವಬಾಧಾಪರಿಹಾರ।ದೇವರಕ್ಷೇತ್ರದತಿಂದು ತಪ್ಪಿನಡೆ

48 ದರೆ ಜನಾರ್ದ್ದನದೇವರಿಗೆ ಸಲುವುದು ಈ ಮರ್ಯ್ಯಾದೆಯಲಿ ಜನಾರ್ದ್ದನದೇವರ ಶ್ರೀ ಕಾ

49. ರ್ಯ್ಯ ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಇಯಾಗಿ ಅಬಾಧಿತವಾಗಿ ನಡ್ಸುವದಕ್ಕಾಗಿ ಆಪೂಜಾರಿಗಳಿಗೆ

50. ತಿಪ್ಪಂಣವೊಡೆಯರು ಬರಸಿಕೊಟ್ಟು ನಡ್ಸಿದ ಶಿಲಾಶಾಸನಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

51 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ॥ ಈ ಧರ್ಮ್ಮಕ್ಕೆ ಕಂಟಕರಾದವರು ಉಪೇಕ್ಷಿಸಿದವರು ತಂಮ ತಾಯ ತಂಗಿಯ
ಕೆಡ್ಸಿ

52 ದರು ಶ್ವಾನಗಾರ್ದ್ದಪನ ಭಕ್ಷಿಸಿದವರು ಅಗ್ರಹಾರವ ಅಳಿದವರು ಮಹಾತಟಾಕವ ನೊಡೆ

53. ದ ಪಾತಕ ಹಡೆದ ತಂದೆಯ ಹಿರಿಯರ ಶಿಶುಗಳ ಗೋಉಗಳನು ಗಂಗೆಯ ತಡಿಯಲಿ ಕೊಂದವರು
. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ

54. .

55. ಯೋಹರೇತಿ ವಸುನ್ಧರಾಂ ಷಷ್ಟಿರ್ವಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ದಾನ
ಪಾಲನಯೋ

56. ರ್ಮಧ್ಯೆ ದಾನಾತ್ಛ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ

57. ಓಂ

Transliteration

1. namah pamkaja-nētrāya Harayē pīta-vāsasē Vāsudēvāya Krishnāya nityaṃ Śrī
2. sthita-vakshasē (?) . . .
3. . . . . nripāla . .
4. ya Kalki Janārddanāya dīna-dayālu . . . . . .
5. . . . .
6. natan asēsha kavitā-jana dātā (?) pariśrita Bukkarāya-suta Teppada-Nāganna
7. . . . rāyara gamdana virachisida Tipparāya
8. . . . nirupamad-amkitada dharmma-śāsana kritiyam || . . . . birudina
9. gani dēvar adhika-guna-gana-nilayam ||va|| adentemdede || . . . . Brahmakshatriya
10. . . . . nere rāutara sattri senasuvadhika ripu hritu komtam sajjana
11. . . . . Īśvarāmkamge vanitānidhiyenisi mereva Vīrāmbe dēvi-
12. gam udisida namdanam . Vanamālivol oppida tējam gada Tippam || Simgara nagarā
13. . . . . dhāri Tippa nripālana . . Simgaradēviy-anupama charitre . . . . .
14. . . Tippana Vodeyaru Uchchamgiya Gōpāladēvananu haridikki komdo-
15. de . . . . . . gamdan emdu birudam hēlisikomd adakke sampādane-yaṃ . . .
16. . . . . satvadi rudra samkheya vīrara dēva Gōpanripag-ājiyo-
17. l anmi . . . . vairi-mamdalīkanam tale komdode kūdi viśvadi bāraha mamda-
18. li dēvara . . . . . Tippa-rājanā ||va|| bāra mamdalikara . . . .
19. . . . samtataṃ sphurisutirdda . . . .
20. . . . diśāvadhu . . . neydi nākamam varakavi-tārkika-sim-
21. ham . . . biruda Tippa nripālam nirupaman udāra charitam dhuradolu ripumamdalikara
22. mastaka śūla . . . . śaka varsha 1283 neya Sārvvari-samvatsarada Āśvīja śu 13 Budha
23. . . . . . śrīman mahāmamdalēsvara arirāya-vibhāda bhāshe-
24. ge tappuva rāyara gamda Himdu-rāya-suratāla pūrba paśchima samudrādhi-pati śrīma-
25. tu Bukkamna Vodeyara hiriya komāran ent ensida śrīmatu khamtikāra rāya-

26. ra gamda . . . vijaya bhujādamda sat-kīti-sahāyan ekkatula-
27. Bhīma kataka-jagaddala, vīrāvatāra Srimgāra purī chakravarti mamdala-gōva vairībha-
28 simga kala-kuthāra chakravartti . jaga-jetti Gōpāla . . . nagari gonda vīra hamneradu mamda-
29. likara gamda pusiyada vīra sada sobaga hāra temkana rāya-rautara gamda Īśvara-
30 dēva Vaḍeyara suputra kula-dīpaka Tippamna Vodeyaru Settigana Pāḷeyada śrī Janārddana
31. dēvara śrīkāryyava nadasuvudakkāgi ā pūjāri Dāvanna Chikka Jaṃnpa-kalpigalige
32. kotta śilā-śāsanada kramav emtemdade || Manalige nādolagana Cheṃdana halliya grāma 1 Mūga nādola-
33. gana Horanūra purada grāma antu ubhayam grāma 2 rolagana gadde beddalu tōta
34. mane kadiguttige āruvanavanū bana-guttige ā chatuśśīmeyolage ēnuṃtāda sarvasvāmya
35. . . . . . . a pūjārigalu āgu mādi kombadu Chamdana halli purada-
36. . . saluva ga 50 Horanūra purada ga 30 antu ubhayaṃ ga 80 akshara dalū gadyāna embha-
37. ttu ā Dharmmasthalada Dēvasadēvara kere Kaiadiya kere Kēśavanahalli ola katteyim Tāyahalla-
38. da kāluveya kelagana tōtada gadde antishtara chatussīmeyoḷagaḷa gadde bed-dalu
39. hamchi kombaru prati varsha ī maryyādeyali āgumāḍikomḍu dēvara dina-prati-
40. katṭaḷe prati di 1 kkam Janārddana dēvara modalina ustārakke . . . . gadde . . .
41. . . 2 harivānadali . . . . lōgaravanu eradu hottige akki . harivāna 2
42. . . kāyi 2 Śukra vīlyake adake kattale 1 Śani Buddhavāra yemnne majjana Amāse Hunime
43. yali 1 Bhānuvāra sodaru pushpa namdādīpa 1 ha ā dīvigegāgi enne dīvige 2 antu
44 9 paṃcha parva visēsha parva atishtanada sudaru dēvarige ārati jana 1 parichāraka jana 1 māle-
45. gāṛa jana 2 ōlaga jana 1 davane 1 ūligada jana antu jana 6 kkam jīvitava nadesi baharu
46. . . . . Jamnakalpamgalige ī maryyādeyali hachchikom-baru ā 2 haḷi dēvadāna-

47 vāgi sōdi koṭṭana mumtāgi sarvabādhā parihāra । dēvara kshētrada tiṃdu tappinade-

48 dare Janārddana dēvarige saluvudu ī maryyādeyali Janārddana dēvara śrīkā-

49 ryya āchamdrārkka-sthāiyāgi abādhitavāgi nadsuvadakkāgi ā pūjariga-lige

50 Tippamna Vadeyaru barasi kott u nadsida śilā śāsanakke mamgala mahā śrī śrī

51 srī śrī srī srī ॥ ī dharmmakke kamtakartraādavaru upēkshisidavaru taṃma tāya tamgiya kedsi-

52 daru śvāna gārddapana bhakshisidavaru agrahārava alidavaru mahā tatā-kavan ode-

53. da pātaka hadeda tamdeya hiriyara śiśugala gōugalanu gamgeya tadiyali komdavaru

54 . . . . sva dattām para dattām vā

55 yō harēti vasundharām shashtir vasha sahasrāni vishtāyām jāyatē kṛimi dāna pālanayō-

56 r madhye dānāt chhrēyōnu pālanam dānāt svargam avāpnōti pālanād achyutam padam

57 śri

Translation.

Lines 1—3

Obeisance to the lotus eyed Hari of yellow clothes, Vāsudēva, Krishna, who has the goddess Śrī permanently on his chest . . . .

Lines 3—9

. nripāla, a Janārdana in the Kali Age, kind to the poor . . . . giver to the numerous poets, Bukkarāya's son Teppada Nāganna . . . . Tipparāya, champion over . . . rāyas, composed the work of this unequalled dharmaśāsana . . . . a mine of titles, a lord and an abode of good qualities

Lines 9—22

[Prose] Thus . Of Brahmakshatriya (race), an umbrella to horsemen, a spear to the hearts of the envious enemies is Tippa whose splendour is like that of Vanamāli, a son born to Īsvarānka and Vīrāmbe dēvi a treasure of womanhood . . . . Tippanripāla's (wife) Singaradēvi of unequalled character . . When Tippana Vodeya took Uchchangi by driving out Gōpāladēva . . . . being praised with the title a

champion over . . . . having attacked Gōpanripa in battle . . . . when he took the head of the hostile mandalika . . . . of Tipparāja, lord over the twelve mandalikas. Of the twelve mandalikas . . . . Tippanripāla of the title, a lion to the great poets and philosophers . . . . . is unequalled and of generous character, a spear to the head of the hostile maṇḍalikas in the battle . . . .

Line 22.

In the Śaka year 1283, the year Śārvari, on Wednesday the 13th lunar day of the bright half of Āśvija :

Lines 23—25

The illustrious mahāmandaleśvara, destroyer of enemy kings, champion over rulers who break their word, a suratāla to Hindu rāyas, lord over the eastern and western oceans, who was like the eldest son of the illustrious Bukkanna Vodeya.

Lines 25—31.

The illustrious champion over Khantikāra-rāyas . . . of victorious arms, a help to good fame, the only unequalled Bhīma, Katakajagaddala (a menace to the world-army or destroyer of the military world), the incarnation of valour, emperor of Śringārapuri, protector of the mandalas, a lion to the elephants the enemies, an axe in the battle, emperor world wrestler, conqueror of Gōpāla's . . . nagari, champion over the valiant twelve mandalikas, unlying valiant, . a beautiful garland, champion over the horsemen of the southern kings, Īśvaradēva Vadeya's good son, a light to his family, Tippanna Vodeya, granted the stone charter to the priests Dāvanna and Chikkajannakalpi in order to perform the holy duty of the god Śrī Janārdana of Seṭṭigana Pāleya thus

Lines 32-46.

One village Chandanahalli in the Manalige nād and one village Horanūṛapura in the Mūganād. Thus in those two villages those priests can enjoy the income from rice lands, dry-lands, gardens, houses, *kadiguttige*, *āṟuvana*, *banaguttige* and all the rights within the four boundaries The income of Chandanahalli, 50 gadyānas and of Horanūrapura, 30 gadyānas thus, together 80 gadyānas—in words gadyānas eighty. (In addition to that) wet land in the garden below the channel Tāyahalla from the inner bund of Kēsavanahalli, Karadiya keṟe and Dēvasadēvarakeṟe of that *Dharmasthala* They devide among themselves the wet lands and dry lands within so much of the boundaries. Doing thus every year having enjoyed so much through this order, they will maintain for the god's worship, offering food in two plates . . . rice in two plates twice a day . two cocoanuts, one kattale of arecanut for Friday betel, oil bath on Saturdays and Wednesdays, one on new-moon days and fullmoon days, one haṇa for flower, an oil lamp and a perpetual lamp on Sundays, oil

for that lamp, two lamps, in all nine, Pañchaparva, Viśēshaparva and atishṭana, one person for waving the lamp, one (parichāraka) attendant, two garland-makers, one piper, one drummer, the livelihood of these six persons in all will be provided. . . . . . . Jannakalpi (and the other temple servants) will divide among themselves in this way those two villages, which, being a presentation to the god, are free of all imposts.

Lines 47-57

If, having eaten of god's sacred land one behaves in an improper way, it becomes a concern for Janārdana. Good fortune to this stone-charter granted in writing by Tippana Vodeyar to the priests for performing in this way the holy duty of the god Janārdana unobstructed, for as long as the Moon and Sun endure. Śrī śrī. Those who give trouble to this dharma or neglect it will incur the sin of molesting their own mothers and sisters, of eating the dog and the donkey, of destroying the agrahāras, of ruining the big tanks and of killing their own fathers, elders, children and cows on the banks of the Ganges . . whosoever takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years. Between the act of making a gift and that of maintaining the one already made, maintaining is more meritorious than making the gift. By making a gift one goes to Svarga, while by the maintenance of a gift one attains the region from which there is no fall.

Note.

This record has been included in the Epigraphia Carnatica, Vol. V, as Hassan 19. It was not completely and correctly read by Rice The text has now been thoroughly revised and inserted here with translation and a note

The inscription records the grant of two villages of the income of 80 gadyānas to provide for the ceremonies of the god Janārdana of Pāḷya, by Tippāmātya The villages were made over to the priests, specifying the details and expenditure of each ceremony and the duty of each temple servant But the letters are very much worn out and lost Especially the first 10 lines are illegible

As the record is full of lacunæ it is not possible to know all the details about Tippāmātya. He appears to have been a general in the army of Bukkarāya I, the Vijayanagar ruler He defeated Gōpāladēva in battle and captured the fort of Uchchangi which afterwards came under the rule of the Vijayanagar empire.

The inscription presents us with the following information about Tippāmātya: His father was Īśvaradēva and his mother Vīrāmbike He belonged to the Brahma-kshatriya race. His wife was Singaradēvī He won the title of Champion over . . . . . . by defeating Gōpāladēva of Uchchangi. He seems to have had also the title "a lion to the great poets and philosophers." He grew up in the court of Bukkarāya as if he were Bukkarāya's eldest son He had a number of titles like

"champion over Khantikāraraāyas, of victorious arms, a help to good fame, the only unequalled Bhīma, a menace to the world-army, the incarnation of valour, Emperor of Śringāiapuri, protector of mandalikas, a lion to the elephants his enemies, an axe in the battle, a world wrestler, conqueror of Gōpāla's . . . nagari, champion over the twelve mandalikas, the unlying valiant, a beautiful garland of . and champion over Tenkanarāya rāhutas" This shows that he was a very prominent officer. We do not come across so many of his titles in his other inscriptions.

The villages granted to the priests Dāvaṇṇa and Chikkajannakalpi were Chendanahalli in the Manaligenād and Horanūrapura in the Mūganād The priests were allowed to enjoy the income from rice-lands, dry lands, gardens, houses, *kadiguttige*, *āiuvana*, *banaguttige* (income from forest) and all the rights within the four boundaries of these villages The total income from these two villages was 80 gadyānas—50 from Chandanahalli and 30 from Horanūrapura. Besides this, some land below the channel Tāyahalla seems also to have been granted to them But the meaning of the lines here is not clear The details of the ceremonies to be observed for the god are not also clear.

The usual imprecatory verses are found in the end.

The date of the inscription, *viz*, Ś 1283 Śārvari sam. Āśvīja śu 13, Wednesday, corresponds to Wednesday, 3rd September 1360 A.D.

Tipparasa's brother was Teppada Nāgaṇṇa. *See* E.C. VI, Mg 25 where Teppada Nāganna is stated as Īśvaradēva's son. He is referred to in a number of inscriptions. But the details given here are not found elsewhere (*see* E.C IX, Ht 93, 113, X Chikballapur 63, M.A.R 1936, p 94, 1941 p 146). In an inscription at Chandāpur of Arehalli Hobli Teppada Nāganna is stated to have granted a village in the name of his brother Chandapavodeyar From this it appears that Tipparasa had two brothers—Teppada Nāganna and Chandapavodeyar, probably this Chandapavodeyar died in his early age

38

On a stone to the north of the same temple (Hassan No 21 revised).

Size 2′×1′

ಪಾಳ್ಯದ ಹೋಬಳಿ ಪಾಳ್ಯಗ್ರಾಮದ ಜನಾರ್ದನ ದೇವಾಲಯದ ಉತ್ತರದ ಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು
(ಹಾಸನದ 21ನೇ ನಂಬರಿನ ತಿದ್ದುಪಡಿ)

ಪ್ರಮಾಣ 2′×1′

1. ಪಾಂತುವೋ ಜಲದಶ್ಯಾಮಾ ಶಾಂಗಜ್ಯಾಘಾತಕರ್ಕಶಾ ತ್ರೈಲೋ
2. ಕ್ಯಮಂಟಪಸ್ತಂಭಾ ಚತ್ವಾರೋ ಹರಿಬಾಹವಃ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾ
3. ಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೪೫೮ನೆಯ ಸಂದವರ್ತ್ತಮಾನವಾ
4. ದ ಮಂನ್ಮಥ ಸಂಚರದ ಮಾರ್ಗ್ಗಶಿರ ಬ ೧೨ ಲೂ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾ

5. ಜ ರಾಜಪರಮೇಸ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಅಚ್ಚುತದೇವರಾಯಮಹಾ
6 ರಾಯರು ಹಂಪೆಯಹಸ್ತಿನಾವತಿಯನೆಲೆವೀಡಿನಲೂ ಸುಖ ಸಂ
7 ಕಥಾ ವಿನೋದದಿಂ ಸುಕರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರ್ಪ್ಪ ಕಾಲದಲೂ ಶ್ರೀಮಂ
8 ಮಹಾಮಂಡಲೇಸ್ವರ ತಿರುಮಲರಾಜ ಮಾಹ ಅರಸುಗಳ ಮೈದುನ
9 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಸ್ವರ ರಗುಪತಿರಾಜ ಮಾಹ ಅರಸುಗಳು ಬೆಮ
10 ರತೂರ ಕೆಂಪ ಸಿಂಗಯ ಪಕೊಂತದರಸರು ಸವನಿ ಪಾಳ
11 ಯದ ಶ್ರೀ ಜನಾರ್ದನ ದೇವರಿಗೆ ಪ್ರದ್ಯುಮ್ನ ವೊಡೆಯರ
12. ಮಠದವರು ಕೊಟ್ಟವಿವರ । ಅನಿಹಳದಿಂದ ಆಚೆಗದೆ ಪ್ರ
13 ಮಾಣ ಹ ೮ ಗದೆಯ ॥ ಗೋಪೀನಾಥವೊಡೆಯರು ನಾಗ
14. ಪ್ಪರಾ ಗವನಿ ಹೊಸಹಳ್ಳಿಯ ಅಗ್ರಾರದಲಿ ಧಾರೆ ಎರದು
15. ಯಿಷ್ಟನೂ ಶ್ರೀ ಜನಾರ್ದನದೇವರ ಏಕಾಂತವೆಸ
16. ಕ್ಕೆ ಶೆಲವಾಗಿ ಸರು [ಚ್ಚ] ವೊಪ್ಪಿಶಿದೆಉ ॥ ದಾನಪಾಲನ
17 ಯೋರ್ಮಧ್ಯೆ ದಾನಾಛ್ರೇಯೋ ನ್ರುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
18. ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ । ೧ ।
19 ರಗುಪತಿರಾಜ ವೊಡೆಯರು ಜಿಗಳೂರನು
20 ಶ್ರೀಜನಾರ್ದನದೇವರ ನಿತ್ಯಭೋಗಕೆ ಸಮಾಪ್ಪಿರ್ಸಿದರು
21. ಈಹಳಿಗೆ ಈಗದೆಗೆ ಅರಾದರೂ ಅಳಿಪಿದವರು
22 ರಗುಪತಿರಾಜ ವೊಡೆಯರ ಬೆಸಕರಿಗೆ ತಂಮ ಹೆಂಡಿರ
23 ಕೊಟ್ಟವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1 pāmtu vō jalada-śyāmā Śāmga-jyā-ghāta-karkaśā trai-lō-
2 kya-mamtapa-stambhā chatvārō Hari-bāhavah svasti śrī vijayā-
3 bhyudaya Śālivāhana śaka varsha 1458 neya samda varttamāṇavā-
4. da Mamnmatha-samcharada Mārgaśira ba 12 lū śrīman mahārājādhirā-
5 ja rāja-paramēsvara srī vīrapratāpa Achchuta-dēvarāya mahā-
6 rāyaru Hampeya Hastināvatiya nelevīdinalū sukha-sam-
7 kathā-vinōdadim suka-rājyam geyyuttirppa kāladalū śrīmam-
8. mahāmamdalēśvara Tirumala-rāja mahā arusugala maiduna
9 śrīman-mahāmandalēśvara Ragupati-rāja mahā arasugalu Bema-
10 ratūra Kempasimgaya Pakomtadarasaru Savanipāla-
11. yada śrī Janārdana dēvarige Pradyumna Vodeyara
12. mathadavaru kotta vivara । Anihaladimda āche gade pra-
13. māna ha 8 gadeya ॥ Gōpīnātha Vodeyaru Nāga-
14. pparā Gavani Hosahalliya agrāradali dhāre eradu
15. yishtanū śrī Janārdana dēvara ēkāmtada vesa-
16. kke selavāgi saru [chcha] voppiśideu ॥ dānapālana-

17. yōr madhye dānāch-chrēyō-nrupālanam dānāt-svargam a-
18. vāpnōti pālanād achyutam padam ॥
19 Ragupatirāja Vodeyaru Jigaḷūranu
20. śrī Janârdana-dēvara nitya-bhōgake samârppisidaru
21 ī haḷige i gadege ārādarū alipidavaru
22. Ragupatirāja Vodeyara besakarige tamma hemdira
23 koṭṭavaru śrī srī śri

Translation.

May the four arms of Hari, dark as the clouds, haid with the stroke of the string of Śarnga (his bow), the pillar of the mantapa the three worlds, protect you

Be it well In the victorious Sâlivâhana śaka year 1458, the year Manmatha-being current, on the 12th lunar day of the dark half of Mārggaśira —

While the mahârâjâdhirâja, râja-paramēśvara srī Vīrapratâpa śrī Achchutadēva-râya-mahârâya was ruling in peace and wisdom at the capital Hampeya-Hastinâvati —

The illustrious mahâmandalēśvara Tirumala-râja-mahâ-arasu's brother-in-law, the illustrious mahâmandalēśvara Ragupatirâja-mahâ-arasu, Kempasimgaya of Bemaratūr and the ruler of Pakomta, belonging to the matt of Pradyumna Vodeyar (?), granted (some lands) to the god śrī Janârdana of Savani Pâlaya. Details Wet land measuring 8 hanas, beyond Ānihala—so much, we, Gōpīnātha Vodeyar, have presented with pouring of water, in Agrahār Gavani Hosahalli of Nāgappa for the *ēkāntada vesa* of the god Janârdana

Between making and maintaining a gift, maintenance is more meritorious than making a gift. By making a gift one goes to the Svarga (Heaven), by protecting the one (already made) a man goes to a region from which there is no fall.

Ragupatirâja Vodeyar presented Jiglūr for the daily worship of the god Janārdana.

An obscene curse on those who violate the grant of this village and this wet land.

Note.

This is the revised version of the inscription Hassan No 21 The record belongs to the reign of Mahârâjâdhirâja Râjaparamēsvara srī Vīrapratāpa Achyutarâya Mahārāya, the Vijayanagar ruler It records the grant of some lands to the god Janārdana of Savani Pālaya by Raghupatirāja Vodeyar, brother-in-law (*maiduna*) of the mahāmandalēśvara Tirumalarāja mahā-arasu, Kempasingaya of Bemaratūr and the ruler of Pakomta, as also the grant of the village Jigalūr by Raghupatirāja Vodeyar. All of them together appear to have made the grant.

A matt of Pradyumna Vodeyar is mentioned in the record and the donors appear to have belonged to it. Where the matt was situated, cannot be ascertained. The name suggests that it might have been a matt of the Mādhva sect of Brahmans A

dıfferent matt of the same sect at Bēlūr ıs ıeferred to ın the Annual Report for 1941 Inscrıption No. 10

Gōpīnātha Vodeyar ıs saıd to have granted for the god's *ēkāntada vesa* a land at Hosahallı agrahāra Whether thıs Gōpīnātha Vodeyar was an ascetıc or a subordınate of Raghupatırāja Vodeyar, cannot be determıned After the usual ımprecatory verse ıt is stated at the end that Raghupatırāja Vodeyar granted Jıglûr for the daıly worshıp of the god Janārdana.

Raghupatırāja Vodeyar ıs stated to have been the son-ın-law (*alıva*) of Tırumalarāja Vodeyar ın Bēlūr No 223 In the present record he ıs stated to be the brother-in-law (*maıduna*). Raghupatırāja mıght have been the son of Tırumalaraja's maternaı uncle (*sōdaraḷıya*) and Tırumalarāja mıght have marrıed hıs sıster so that he became his *maıduna* after the marrıage.

Raghupatırāja Vodeyar ıs referred to ın E C V, Bēlūr No 223, VI, Cm. No 127 and ın M. A. R 1938, p. 109 He appears to have been a ruler ın those parts at the tıme the grant was made.

The date Ś 1458 Manmatha sam. Māŕgasıra ba. 12 of the record corresponds to Tuesday, 21st December 1535 A D.

39

Sannad of the Mysore Kıng Krıshnarāja Wadıyar III ın the possessıon of the prıest of the Rāmēśvara Temple at Pālya ın Ālūr taluk.

(The seal at the top of the sannad ıs ın Dēvanāgarı. The first twelve lınes of the sannad are ın the Urdu scrıpt and language, the next 23 lınes ın the Marathı scrıpt and language and the rest ın the Kannada language and characteıs)

ಅದೇ ಪಾಳ್ಯ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂಜಾರಿಗಳಿಂದ ಬಂದ ಸನ್ನದು

श्री चामराज व
डेर तनुज कृष्ण
राज वडेर

1 ಅಮಿಾಲಾನೆ ಶಿರಸ್ತೆದಾರಾನೆ ಹಾಲವಯಿ
2. ಸ್ತ ಕಬಾಲ ಮೊಕದ್ದಮಾನೆ ಮುಜಾರ್‍ಿಯಾನೆ ತಾ
3 ಲೂಕೆ ಮಹಾರಾಜನದುರ್ಗ ಸರಕಾರದಾರ್‍ರಲ್
4 ರ್‍ಿಯಾಸಕ್ತ ಮೈಸೂರ್‍ರು ಬಿದಾನಂದ ದರ್‍ಿವಿಲ್ಲಾ
5 ತಾಲ್ಲೂಕು ಮಜಕೂರ್‍ರು ವೈಕ್ಕೆ ಮಹಾರಾಜನ ದುರ್ಗ
6 ದ ಕಸಬೆಯಲ್ಲಿ ಬಹು ಪುರ್‍ರಾತನ ಸ್ವಯಂವ್ಯ
7 ಕ್ತ ಪುರಾಣ ಪ್ರಶಿದ್ಧವಾದಂತ್ಥಾ ಶ್ರೀ ರಾಮೇಶ್ವರ
8 ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂಜೆ ಪಡಿತರ
9 ದೀಪಾರಾಧನೆ ವಗ್ಯೆರೆ ಬಗ್ಗೆ ಪೂರ್ವದಲ್ಲಿ ೩೬೦
10 ಮುವತ್ತಾರು ವರಹಾದ ಭೂಮಿ ನಡೆಯುತ್ತ

11. ಯಿತ್ತು ಆ ಬಗ್ಯೆ ಜಮೀನು ಸರಕಾರಧ ಜಪ್ತಿ
12. ದಾಖಲಾದ್ದರ್ರಿಂದಾ ದೇವರ ಪೂಜೆ ಪಡಿತರ
13. ದೀಪಾರಾಧನೆ ಬಗ್ಯೆ ಯೆನು ಮೊರ್ಗವಿಲ್ಲದೆ
14 ಪೂಜೆ ನಿಂನ್ತುಯಿಥೆ ಸರಕಾರದಯಿಂದಾ
15. ಯೆನಾದರ್ರು ತಸ್ತಿಕು ಅಪ್ಪಣೆ ಆಗಬೇಕೆಂಬ
16. ದಾಗಿ ತಾಲೂಕು ಮಜಕುರ್ರಿನ ಅಮಲುದಾರ್ರ
17. ವೆಂಕಟ್ಟರಾಯನು ಹಜೂರ್ರಿಗ ಅರ್ಜಿ ಬರದು
18 ಕೊಂಡು ಯಿದ್ದದ್ದರ್ರಿಂದಾ ಕಟ್ಲೆಮಾಡ್ಸಿ ಯಿಥಿತ್ತು
19. ಯೀ ದೇವರ್ರುಗಳ ಪೂಜೆ ವಗ್ಯೆರೆ ಬಗ್ಯೆ ಸಾಲ್ಲಿನಾ ಕಂ
20 ಟೀರಾಯಿ ೧೨॥೦ ಹನ್ನೆರಡು ವರಹಾದ ತಾಖಿ
21. ಲ ಚಿರಾಯತ್ತು ತರ್ರಿಜಮೀನು ನಡಶಿಕೊಡತಕ್ಕ
22. ಬಗ್ಯೆ ಅಪ್ಪಣೆ ಕೊಡ್ಸಿಯಿಧೀತ್ತು ಆದ್ದರ್ರಿಂದಾ
23. ಕಸಬೆಯಲ್ಲಿ ೧೨॥೦ ಹನ್ನೆರಡು ವರಹಾ ಕಂ
24. ಟೀರಾಯಿ ತರ್ರಿ ಜಮೀನು ಶ್ರೀಮುಖ ಸಂವತ್ಸ
25. ರದ ಚೈತ್ರಮಾಸದಾರಭ್ಯಾ ವಿಂಗಡಿಶಿಕೊ
26. ಟ್ಟು ಸದರ್ರಿ ಜಮಿಾನಿನಲ್ಲಿ ಉತ್ಪತ್ತಿ ಆದ ಯ್ವೆ
27. ವಜು ಪೈಕ್ಕಿ ದೇವರ ಪಡಿತರ ದೀಪಾರಾಧನೆ
28. ಪೂಜೆ ವುತ್ಸವ ಮುಂತಾದ್ದು ನಡೆಯುವಂತ್ತೆ

ಹಿಂಭಾಗ—

29. ನೆಮುಕಾಮಾಡಿ ನಡೆಶಿಕೊಂಡು ಬರ್ರುವುದು ಹರ
30. ಸಾಲು ತಾಜಾ ಸಂನ್ನದು ಉಜೂರ್ರು ಯಿಡದೆ
31. ಸದರ್ರಿ ಅಪ್ಪಣೆಕೊಡ್ಸಿ ಯಿರ್ರುವ ವ್ಯಾರ್ರೆಗೆ ಸದ
32. ರಾನು ನಡಶಿಕೊಂಡು ಬರ್ರುವದು ಯೀ ಸಂನ್ನ
33. ದಿನ ನಕಲನ್ನು ತಾಲ್ಲೂಕಿನ ದಪ್ತರಕ್ಕೆ ಬರಶಿಕೊಂ
34. ಡು ಅಸಲು ಸಂನ್ನದ್ದನ್ನು ಯೀ ದೇವರ ಪೂಜಾರ್ರಿ
35 ವಶಕ್ಕೆ ಕೊಡುವದು ತಾರ್ರಿಕು ಗುರ್ರೆ ವೆಪ್ರೇಲ್
36 ಅಂಗೀರಸ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೩೦
37. ಗುರುವಾರ ಸಂನ್ ೧೮೧೩ನೆಯಿಸವಿಲ್ಲೂ
38. ಖತ್ತು ಸೂರಪ್ಪಾ ಮುನಶಿ ಹಜೂರ್ರು ವುದನೂ
39. ರ್ರುದರ ಮೊಕ್ಕಾಂ ನಂಜನಗೂಡು ದೇವಸ್ಥಾ
40. ನ ವಂದ್ದುಕ್ಕೆ ಸಾಲ್ಲಿಯಾನಾ ಕಂ
41. ಟಿರಾಯಿ ಹನೆರಡು ವರಹಾ
42. ದ ಜಮಿನ್ನು ಯಿನಾಮಾಗಿ
43. ನಡಶಿಕೊಂಡು ಬರ್ರುವದ್ದು
44. ರುಜು ಶ್ರೀ ಕೃಷ್ಣ (ಸ್ವಹಸ್ತಾಕ್ಷರ)

Transliteration

Śrī Chāmarāja Va-
dēra tanuja Krishṇa
rāja Vadēru

1 āmīlāṉe sirastedārāne hālavayı-
2 sta kabāla mokaddamāne mujārrıyāne tā-
3 lūke Mahārājana durga sarakāra darrul
4. rrıyāsakta Maısūrru bıdānamda darrivıllā-
5 tāllūku majakūrru vaikke Mahārājana durga-
6 da kasabeyallı bahu purrātana svayam vya-
7 kta purāna-praśıddhav ādamtthā śıī Rāmēśvara
8 svāmıyavara dēvasthānakke pūje padıtara
9 dīpārādhane vagaıre bagge pūrvadallı 36ɞO
10 muvattāıu varahada bhūmı nadeyutta
11 yıttu ā bagye jamīnu sarakārada japtı
12 dākhalāddarrımdā dēvaıa pūje padıtara
13. dīpārādhane bagye yenu mārgavıllade
14 pūje nımntu yıdhe sarakāıada yımda
15 yenādarru tastıku appane āgabēkemba
16 dāgı talūku majakurrına amaludārra
17 Vemkattarāyanu hajūrrıge arjı baıadu
18 komdu yıddaddarrımda katle mādsı yıdhıttu
19 yī dēvarrugala pūje vagaıre bagye sāllınā kam
20 tīrāyı 12ɞO hanneradu varahada tākhi-
21 la chırāyatta tarrı jamīnu nadaśı kodatka
22. bagye appane kodsı yıdhīttu āddarımda
23 kasabeyallı 12ɞO hanneıadu varaha kam
24 tirayı tarrı jamīnu Śrīmukha samvatsa-
25 rada Chaıtra māsadārabhya vımgadısı ko-
26. ttu sadarrı jamīnınallı utpattı āda yaı-
27 vaju paıkkı dēvara padıtara dīpārādhane
28 pūje vutsava mumtāddu nadeyuvamtte

(back sıde)—

29 neımakā mādı nadaśıkomdu barruvudu hara-
30. sālu tājā samnnadu ujūrru yıdade
31 sadarrı appane kodsı yırruva myārrege sada-
32. rānu nadasıkoṃdu barruvadu yī saṃnna-

33. dina nakalannu tāllūkina daptarakke barasikom-
34. du asalu samnnaddannu yī dēvara pūjārri
35. vaśakke koduvadu tārriku gurre Vēprel
36 Āmgīrasa samvatsarada Phālguna ba 30
37. Guruvāra samn 1813 ne yisavillū
38. Khatta Sūrappā munaśi hajūrru Vudanū-
39 rru dara mokkām Namjanagūdu dēvasthā-
40. na vamddukke sālliyānā kaṃ
41. tīrāyi haneradu varaha-
42 da jaminnu yināmāgi
43. nadaśikomdu barruvaddu
44. ruju śrī Krishna

Note.

This is a sannad issued by Krishnarāja Wadiyar III. It is dated Angīrasa sam. Phāl. ba 30 Thursday, in 1813 A D. corresponding to Thursday the 1st April 1813 A. D. It records the grant of some dry land of the value of 12 varahas to the Rāmēśvara temple at Pālya by the King.

It contains a seal above with the words *Śrī Chāmarājavadera tanūja Krishṇarāja Vadēru* inscribed in the Dēvanāgari characters. The first 12 lines of the sannad are in the Urdu script and language The next 23 lines are in the Marathi language and characters, while the rest is in Kannada The matter is the same in all the 3 languages. Below the line 39 of the Kannada script is the substance of the grant written in the King's own handwriting testifying to his sanction of the grant. The King has signed the sannad at the end

The sannad is written on 3 sheets of paper which are attached one to the other At the beginning of each sheet is the above said seal to the left

Venkatarao, the Āmīl of the Mahārājanadurga Taluk had submitted a petition to the King stating that there was a very ancient temple of the god Rāmēśvara at Mahārājanadurga kasaba which was enjoying the land of the value of 36 varahas and that since the land was taken over by the Government, there was no worship going on Upon this, the King issued the present sannad recording the grant of some dry land of the value of 12 varahas for the worship and other ceremonies of the temple The grant was to come into force from Chaitra of the year Śrīmukha. The King was at Nanjangūd when he ordered this grant The grant was written by Khatta Sūrappa, the Royal accountant

Mahārājanadurga is 8 miles away from Pālya. During Chikkadēvarāja Vodeyar's time a Pāḷeyagār was ruling here. Chikkadēvarāja Vodeyar defeated him and annexed the fort to the Mysore Kingdom.

40

On a stone set up to the south of the Īśvara temple at Honnāvara in the hobli of Dudda.

ಹಾಸನದ ತಾಲ್ಲೂಕು ದುದ್ದದ ಹೋಬಳಿ ಹೊನ್ನಾವರದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′.

ಛತ್ರ ಪೂಜಾರಿ ಲಿಂಗ ಹಸು ಕರು

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡು
2 ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗ ಶ್ರೀ ನಾರಸಿಂಹ ದೇವನ ರಾಜ್ಯಂ
3 ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಿಂರಾಜ್ಯಂ ಗೆಯುತ್ತಿರಲು
4 ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಶಂಖರ ದಣ್ಡನಾಯಕರ ನಿ
5 ರ್ಗ್ಗುಂದನಾಡ ಹೊನ್ನಪುರದಗ್ರಹಾರದ ಮೂಲಸ್ಥಾನದ ಮ
6 ಹಾದೇವರ ದೇವಾಲಯದಲು ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ
7 ಕಾರ್ತ್ತಿಕ ಶುದ್ಧ ೧ ಶುಕ್ರವಾರದಂದು ಕೈಯ್ವಾರನಾಡಕಂದಮಂ
8 ಗಲದ ಬಂಮಗಾವುಂಡಂಗಂ ಬೆನವಗಾವುಣ್ಡಿಗಂ ಹುಟ್ಟಿದ ಸು
9. ರಿಗೆಯ ಗಂಗಣಂ ದೇವರಮುಂದೆ ನಂದಿಯಂ ಮಾಡಿಸಿ ಪ್ರತಿಷ್ಠೆ
10 ಯಂ ಮಾಡಿ ನಿಲಿಸಿದನಾಧರ್ಮ್ಮವಾಚಂದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ
11 ಸಲುತ್ತು ಮಿರ್ಕ್ಕು॥ ಏತದ್ಧಾತು ವಿಧಾತ್ರುಣಾಂ ಮೌಳಿಕಾರಾವಿ
12 ರಾಜಿತಂ॥ ಸಭಾಪತೆರಪಾಪಸ್ಯ ಚಂಡೇಶಾನಸ್ಯ ಸಾಸನಂ॥

Translıteı atıon.

1. svastı srīman-mahāmamdalēsvaram Trıbhuvana-malla Talekādu-
2 gonda bhuja-bala-Vīragamga śrī-Nārasımhadēvana rājyam-
3 m-uttarōttarābhıvrıddhıyım rājyam geyuttıralu
4. śrīman-mahāpradhānam Samkhara Dandanāyakara Nı-
5. rggumda-nāda Honnapurad-agrahārada mūlasthānada Ma-
6. hādēvara dēvālayadalu Bahudhānya-samvatsarada
7. Kārttıka-suddha 1 Śukravāradamdu Kaıyvāra-nāda Kamdamam-
8. galada Bammagāvumdamgam Benavagāvundıgam huttıda Su-
9. rıgeya Gamganam dēvara mumde Namdıyam mādısı pratıshte-
10. yam mādı nılısıdan-ā dharmmav-ā-chandrārkka-tārambaram
11. saluttum ırkku॥ ētad-dhātu Vıdhātrunām maulīkārā vı
12. rājıtam॥ sabhāpater-apāpasya Chandēśanasya śāsanam॥

Translatıon.

Be ıt well. While the ıllustrıous mahāmandalēsvara Trıbhuvanamalla, capturer of Talkad, Bhujabala Vīra-Ganga, śrī Nārasımhadēva was rulıng the kingdom with ever increasing prosperity.

In the Mahādēva temple of Honnapura agrahāra in the Nirggunda nādbelonging to the illustrious mahāpradhāna Śaṃkhara-dandanāyaka, on Friday the first of the bright half of Kārttika in the year Bahudhānya, Surigeya Gamgaṇa, born to Bammagāvunda and Benavagāvundi of Kandamangala of Kaivāranād, caused the image of Nandi to be made and installed in front of the god. This charity will continue for as long as the moon, sun and stars endure

Note.

This inscription records the installation of the image of Nandi in front of the god at the Mahādēva (Īśvara) temple at Honnāvāra by Surigeya Gangana, son of Bammagāvunda and Benavagāvundi of Kandamangala in the Kaivāranād

Śankaradandanāyaka referred to in the present record appears to have been ruling in those parts at the time of the grant. He is mentioned in E. C Vol. V, Hn. 65 and 66, and is known to have built the Kēśava temple at the same place, Honnāvāra.

The record belongs to the reign of the Hoysala king Narasimha I. The titles Śrīman mahāmandalēśvaram, Tribhuvanamalla, and Talekādugonda bhujabala vīraganga are applied only to the early Hoysala kings Especially the title Taḷekādugonda bhujabala Vīraganga is mostly applied to Vishnuvardhana and Narasimha I. Śankaradandanāyaka was the mahāpradhāna under Narasimha I.

Bammagāvunda is stated to have belonged to Kaivāranāḍ. Kandamangala is in the present Hoskote Taluk in the Bangalore District. Probably Surigeya Gangana belonging to those parts might have come here and presented the above-mentioned Nandi image to the god.

The record is not dated in the Śaka year The date given is Friday the 1st of Kārtika in the year Bahudhānya corresponding to Friday, 24th October 1158 A. D. during the reign of Narasimha I

41

At the same place, on a stone lying near the house of Huligere gauda. [PLATE XVI, 2]

ಹಾಸನದ ತಾಲ್ಲೂಕು ದುದ್ದದ ಹೋಬಳಿ ಹೊನ್ನಾವಾರ ಗ್ರಾಮದ ಹುಲಿಗೆರೆಗೌಡನ ಮನೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು .

ಪ್ರಮಾಣ 2′×3′

ಹಳಗನ್ನಡಕ್ಷರ

1. ಸ್ವಸ್ತಿನೀತಿಮಾರ್ಗ್ಗಂ ಕ . .
2 ಕೊಳಾಳಪುರವರೇಶ್ವರ ನ .
3. ಸ್ವಸ್ತಿಸಮಸ್ತ ಭುವನಾಧಾರಧೀರ . .
4. ವಾನರಧ್ವಜ ವೃಷಭಲಾಞ್ಛನ ಪ್ರಣಿತ ಪು . .

5. ಬಾಳ್ಗಲ್ಚುಗೊಟ್ಟನದೆನ್ತೆನ್ದೊಡೆ ॥ ಭಱದಿನ್ದರ್ಮ್ಮ .
6. ಮ್ಬ ಬೊರ್ಗ್ಗೆಯಿನಾಮಾರುತಿಪಾರ್ವ್ವರಂ ವೃನ್ದ . .
7. ರನಿಕ್ಕಿಗೆಲ್ದೊದಧಿಕಮ್ಬಂ ಳ್ಗಮ್ಬವರ್ಮ್ಮತ್ತಪ . . ,
8. ದೇನಗ್ಗಳ

Transliteration

1 svastı Nītımārggam ka . .
2. Kōlāla-puravarēśvara Na . . .
3. svastı samasta Bhuvanādhāra-dhīra
4. vānara-dhvaja vrıshabha-lāñchana pranıta pu . . . . .
5. bâlgalchu gottan adentendode ॥ bhaladı ndarmma . . . .
6. mba borggeyın â-Mârutı pârvvaram vrında . . .
7. ra nıkkı geldodadhıkambamlgamba varmmattapa . . . .
8 dēnaggala

Translation

Be ıt well. Whıle Nītımārgga, ... lord over Kōlālapura . . (was rulıng)

Be ıt well . . . . . a support to the whole unıverse, a resolute . . . . having the monkey flag and the bull crest gave Bāḷgalchu thus—(The meaning of the rest ıs not clear)

Note.

This ıs a fragmentary ınscrıptıon, wıth the rıght portıon broken and lost. Among the tıtles used here are Bhuvanādhāra, Vānaradhvaja and Vrıshabha lâñchhana Whose tıtles these are, cannot be determıned In some of the ınscrıptıons found ın the Manjarābād Taluk, some Kadamba chıefs are mentıoned Since the Kadambas of Hanagal had the monkey banner, these tıtles mıght belong to a branch of the famıly

The ınscrıptıon records the grant of Bālgalchu upon the death of some hero in battle The exploıts of the hero are next descrıbed But as the record ıs ıncomplete, the meanıng ıs far from clear.

Some Ganga tıtles are found ın the begınnıng The characters appear to belong to about the 10th century A D. Probably some hero belongıng to the later Kadamba dynasty whıch was subordınate to the Gangas might have dıed ın the battle.

42

On a vīragal at the entrance to the same village.
ಅದೇ ಹೊನ್ನಾವರದ ಊರಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′×2′

ಮೇಲ್ಗಡೆ ಮತ್ತು ಕೆಳಗಡೆ ಪಟ್ಟಿ ಒಡೆದುಹೋಗಿವೆ

IIನೆಯ ಪಟ್ಟಿ—

1 ಭುಜಬಳವೀರಗಂಗ ಪೊಯ್ಸ .

2 ವರು॥ ಶಾರ್ವ್ವರಿ ಸಂವತ್ಸರ . .

IIIನೆಯ ಪಟ್ಟಿ—

3. ಮರದೆ

4 . ಗೊಟ್ಟ . . .

Transliteration.

II band—

1. . . bhujabaḷa Vīraganga Poysa .

2 varu॥Śārvvari samvatsara

III band—

3. marade . . .

4. . . . gotta . .

Note.

This vīragal record is fragmentary as the stone is broken both above and below and portions of the inscription are lost. The king is not named, but the title Bhujabaḷavīraganga Poysa [la dē] varu found in the record may be taken as applying to the Hoysala king Vishnuvardhana Only the name of the cyclic year Śārvari is found in the record The only Śārvari during Vishnuvardhana's reign fell in 1120 A.D which appears to be the date of the inscription. The name of the hero who fell in the battle is lost The record appears to register the grant of some land on the death of the hero

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KADUR DISTRICT.

43

CHIKMAGALUR TALUK.

On a pavement stone in the navaranga of the Kōdaṇda Rāma temple at Hire-magalūr, Chikmagalur taluk.
ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಹಿರೆಮಗಳೂರು ಕೋದಂಡರಾಮ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಹಾಸಿರುವ ಕಲ್ಲು.

1. ದಿ ಥಿಗೊಲ್ಲಶಿವಂಣನಬಿಂನಹ .

Note

This short inscription and the figures of two devotees are engraved on the pavement stone in the navaranga of the Kōdanda Rāma temple at Hiremagalūr. The figures appear to be those of a couple The inscription gives the name of Golla Śivanna who was probably a devotee who visited the temple and got the figures and his name engraved

The characters seem to belong to about the 17th century A.D

44

On the pedestal of the Sugrīva image installed in the prākāra of the same Śrī Kōdanda Rāma temple

ಅದೇ ಶ್ರೀ ಕೋದಂಡ ರಾಮ ದೇವರ ದೇವಾಲಯದ ಹಿಂದೆ ಪ್ರಾಕಾರದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿತವಾಗಿರುವ ಸುಗ್ರೀವ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ೦ ಶಾರ್ವರಿಸಂವತ್ಸರದಲ್ಲೂ

2 ೦ ಅಳವಿಂದಿಯ ಯೀಶ್ವರಪನ

3 ೦ ಮಕ್ಕಳು ಕಾಶಿಯಪನಸೇವೆ ‖

Note

This record is engraved on the pedestal of the Sugrīva image which is installed in a prākāra cell at the same Kōdanda Rama temple It is stated that the image was installed by a devotee named Kāśiyapa, son of Aḷavindiya Īśvarapa. The characters appear to belong to about the 17th century A D.

45

At the same village Hiremagalūr, on the pedestal of the Venkatēśa (Mādhavamūrti) image in the same Kōdanda Rāma temple.

ಅದೇ ಕೋದಂಡರಾಮ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ವೆಂಕಟೇಶ (? ಮಾಧವಮೂರ್ತಿ) ಶಿಲಾ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು

1. ಚೆಲುವಪ್ಪನವರ

2. ಸೇವಾರ್ಥ

Note

On the pedestal of the Venkatēśa image in another cell of the prākara at the same temple is engraved this short inscription. It records that the image was installed by one Cheluvappa The characters appear to belong to about the 18th century A.D. But the image appears to date from about the 11th century A.D. (*see* page 50 of the Report) It is thus probable that Cheluvappa might have brought the image from some other place and installed it at the temple.

46

At Sōmapura in Tarikere taluk, on a slab in the Sōmēśvara temple.

ತರೀಕೆರೆ ತಾಲ್ಲೂಕು ಸೋಮಪುರದ ಈಶ್ವರ ದೇವಾಲಯದಲ್ಲಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

1 ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವ

2. ರ್ತಿ ವೀರನಾರಸಿಂಹದೇವ ಪೃಥ್ವೀರಾ

3. ಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಸರ್ವ್ವಧಾ
4 ರಿ ಸಂವತ್ಸರದ ವೈಶಾಖ ದಮಾ
5 ವಾಸೆ ಸುಕ್ರವಾರದಂದು ಚಿಕ್ಕ
6 ಬೇರುಂಡನ ಮಾಠದ ಸಮಸ್ತ ಕೂ
7. ಸುಗಳು ಸೋಮನಾಥದೇವರ ದೇ
8. ವಾಲ್ಯದ ಹೊಲಥರದ ಕಲಕೆಲ
9. ಸಕೆ ಗದ್ಯಾಣ ಹತ ಕೊಟರು
10 ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. śrīmatu pratāpa-chakrava-
2. rtti Vīra Nārasimga dēva pṛthvī-rā-
3. jyam geyuttiralu Sarvvadhā-
4. ri samvatsarada Vaiśākhad-amā-
5. vāse Sukravāradamdu Chikka
6 Bērumdana māthada samasta kū-
7. sugalu Sōmanātha dēvara dē-
8. vālyada holatharada kala kela-
9. sake gadyāṇa hata kotaru
10 mamgala mahā śrī śrī śrī

Note.

This inscription records the grant of 10 gadyānas for the stone work of the pavement (? *holathara*) in the Sōmanātha temple by the pupils of Chikka Bērundana matha Whether the mutt belonged to the Kālāmukha priests cannot be determined.

The record belongs to the reign of the Hoysala King Vīranarasinga. The date given in the record is Sarvadhāri sam. Vaiśākha Amāvasye Śukravāra, corresponding to Friday the 5th May 1228 A D during the reign of Narasimha II.

47

At Mudigere in Ajjampur hobli of Tarikere taluk, on a stone set up in the tank bund. [Plate XII, 1]

ತರೀಕೆರೆ ತಾಲ್ಲೂಕು ಅಜ್ಜಂಪುರ ಹೋಬಳಿ ಮುದಿಗೆರೆ ಕೆರೆಯ ಈಶಾನ್ಯ ಬದುವಿನಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

(ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ)

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 6''$

ಉತ್ತರಮುಖ—

1 ಸ್ವಸ್ತಿ ಸ
2 ಮಧಿಗತ
3. ಪಞ್ಚಮಹಾ
4 ಶಬ್ದ ಮಹಾ
5 ಸಾಮನ್ತಾಧಿ
6. ಪತಿ ಪ್ರಭೂ
7. ತವರಿಷ ಶ್ರೀ
8. ಮಾಜ್ಞೋಯಿನ್ದರ
9. ಸರ್ ಪ್ರಭೂತು
10 ಜ್ಗ ಮರಿಯದೆ

ಉತ್ತರಮುಖ—

11. ಯಂ ದಯೆಗೆ
12. ಯ್ದಂ ಪ್ರಭೂತು
13. ಙ್ಗ ಮಾಳರಿಗೆ ಸ
14. ರ್ವ್ವ ಪರಿಹಾರಮ್
15. ಇದರ್ಕ್ಕೆ ಮ
16 . ದಿ ಆಣೆ ಮಿ

ಪಶ್ಚಿಮಮುಖ—

17. ದೆ [ಅ ಱು .]
18 ಣ ಱು ಅ
19 ದೆ ಅಱುಗ
20. ದ್ಯಾಣ ರಾಣಿ (?)
21. ದೆ ಪನ್ನೆರಡು
22 ಗದ್ಯಾಣ ದಣ್ಡ
23. ಮತ್ತಪದೆಲ್ಲ
24 ಪರಿಹಾರ ಇ
25 ದಾರ್ಕ್ಕೆ ಸಾಕ್ಷಿ
26. ಚದುರಾಂಗರನ
27. ಯ್ಗ ಮಾರಸಿಙ್ಗ
28. ನಾಯ್ಗ ಈಸರ
29 ಯ್ಯ ಜಯಸಿ
30. ಙ್ಗ ಘನತುಙ್ಗ
31. [ಗಾ] ಮುಣ್ಡ ಚೆ
32. . ಗಾಮುಣ್ಡ

ದಕ್ಷಿಣ ಮುಖ—

33. .
34.
35 . . ನಾಯ್ಗ
36 . ಕ್ಕ ಕ
37 ಸಾಕ್ಷಿ ಇದಾ
38. ನಟಿದೊ ವಾ
39. ರಾಣಾ ಸಿಯ
40 ಅಟಿದೋನ್ನ
41 ದರ ಕವಿಲೆ
42 ಯು ಪಾರ್ವ್ವರುಮ
43. ಕೊನ್ದ ಪಞ್ಚಮ
44. . . . .

Transliteration.

North face—

1. svasti sa-
2 madhigata
3 pañchamahā-
4. śabda mahā-
5 sāmantādhi
6. pati Prabhū-
7. ta varisha śrī
8 mān Gōyindara-
9. sar Prabhūtu-
10. nga mariyade
11 ya dayege-
12. yda Prabhūtu-
13. nga-māḷarige sa-
14. rvva parihāram
15. idarkke ma
16. . . āne mi

West face—

17. de a . .
18. na ṛiā
19 de aruga
20. dyāna rāni (?)
21. depanneradu
22. gadyāna danda
23. mattapadella
24. parihāra i-
25 dārkke sākshi
26. Chadurāmgara na-
27. yga Mārasinga
28 nāyga Īsara-
29. yya Jayasi-
30. . . nga Ghanatunga
31. [gā] munda Chē
32. gāmunda

South face—

33. . . .
34 . .
35. . nāyga
36 kkaka
37. sākshi idā
38. n alido Vā-
39. rānāsiya
40 alidōnn a
41. dara kavile
42 yu pārvvaruma
43. konda pañcha ma-
44. . . . . .

Translation.

Be it well ` Obtainer of the band of five musical sounds, Mahāsāmantādhipati Prabhūtavarisha, the illustrious Gōyindarasa favoured Prabhūtūnga Māḷa with the honour of Prabhūtunga (?) free of all imposts For this . . . . six gadyānas . . . . fine of two gadyānas and the rest is free of imposts. Witnesses to this Chadurāmgaranayga, Mārasinganayga, Īsarayya, Jayasinga, Ghanatunga [gā] munda, Chē . . gāmuṇḍa . . . . nayga . . . witness He who destroys this is he who destroys Vāranāsi and incurs the five great sins of killing tawny cows and Brahmans of that place

Note

This inscription appears to record the grant of some honour called Prabhūtunga to Prabhūtunga Māla by Prabhūtavarisha Gōvinda The meaning of the inscription is not quite clear as some of the letters are worn out and lost Gōvinda seems to have granted some lands also free of certain taxes The witnesses are named next: Chadurāngaranāyga, Mārasinganayga, Īsarayya, Jayasinga, Ghanatunga gāmunda Chē gāmunda . nayga The usual imprecatory sentence is found in the end

Among the Rāshṭrakūta princes, Gōvinda III and Gōvinda IV had the title of Prabhūtavarsha But Gōvinda IV's date is too late for the present inscription We have not met with Gōvinda IV's inscriptions in the Mysore State One of the witnesses in the present inscription, Chadurāngaranayga, seems to be the same as Āngara or Angarasinga of the Sorab inscription No 22, who was living at the time of Govinda III It is thus possible that Gōvinda mentioned in the present record is the Rāshtrakūta king Gōvinda III who came to the throne in about Ś 716.

'Prabhūtunga' might be some title like Prabhūtavarsha and Gōvinda might have conferred this title on Māla who might have been an important officer under him If so, it would mean that Gōvinda bestowed some honour of a very high order on Māla and also granted some lands in addition

Some of the inscriptions of Govinda III are found in the Sorab taluk. In the inscriptions Sb 1, 10 and 542 Gōvinda is given the titles Mahārājādhirāja, Rājaparamēśvara, in Sb 9 he is called Prabhūtavarisha Srī Gōindara and in Sb 22 he is

Śrī Prithuvīballaha Śrī Jagattunga. But in the present inscription he has the titles: obtainer of the band of five musical instruments, Mahāsāmantādhipati and Prabhūtavarisha. Gōvinda III was the most powerful ruler among the Rāshtrakūtas and he could not have been a sāmantādhipati. So the title here may indicate that this inscription belongs to his early days when he was still a Yuvarāja. He was a very powerful prince even during his father's reign and his father was ready to abdicate the throne in his favour (*Bombay Gazeteer*, Vol I, Pt III, p 198). Probably Gōvinda was ruling at Banavāsi as a sāmantādhipati under his own father, and he might have granted this honour during that period If this is so, the date of the present inscription would be earlier than Ś 716 from which year he was the king. It is possible that the date of the inscription is about 790 A D

48

At Machēri, Kadur taluk, on a stone lying in the navaranga of Kallēdēva temple The stone is broken into two pieces and the record is engraved on the top portion of the first piece (Above) No 30 of M.A.R 1925)

ಕಡೂರು ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಮಚೇರಿಯ ಕಲ್ಲೇದೇವರ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.
(ಎರಡು ತುಂಡಾಗಿದೆ) ಮೊದಲ ತುಂಡಿನ ಮೇಲ್ಭಾಗ.

1 ಶ್ರೀ ಕಲಿದೇವರ ನನ್ದಾದೀವಿಗೆಗೆ ಕಾವಿಸೆಟ್ಟಿ, ಮಾಚಿಸೆಟ್ಟಿ, ಬಲ್ಲಿಸೆಟ್ಟಿ, ಕೇತಿಸೆಟ್ಟಿ, ಬಿಟ್ಟಿಸೆಟ್ಟಿ

Note

This inscription is engraved on the top of the epigraph No. 30, noticed in the Mysore Archæological Report for the year 1925 and assigned to the period of Vishnuvardhana, the Hoysala king. But the present record appears to be of a later date since the characters appear to belong to about the 14th century A.D.

The inscription records some grant made by Kāvisetti, Māchisetti, Ballisetti, Kētisetti and Bittisetti for the offering of light (nandādīvige) to the god Kalideva.

49

At Yellambalase, Yagati hobli in the Kadur taluk, above the bhakta image on a pillar in the mukhamantapa of the Kēśava temple.

ಕಡೂರು ತಾಲ್ಲೂಕು ಯಗಟಿ ಹೋಬಳಿ ಯೆಳ್ಳಂಬಳಸೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ
ಕಂಬವೊಂದರ ಮೇಲೆ ಭಕ ವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ನಲಪ ಹೆಬಾ
2 ರುವರ ಮಕ್ಕಳು ಲಕ್ಷು
3 ಮಣ ಹೆಬಾರುವ

Note.

The inscription is carved on a pillar and above the bas-relief figure of a devotee. His name is given in the record as Lakshumana Hebāruva son of Nalapa Hebāruva. He might have caused the mukhamantapa of that temple, or a portion of it. The characters appear to belong to about the 17th century A D.

SHIMOGA DISTRICT.

50

To the north of Hale Soraba, Sorab Taluk, on a *nishidhikal* lying in the tank.
Size 2½′ × 1½′

ಸೊರಬ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹಳೇ ಸೊರಬದ ಉತ್ತರ ದಿಕ್ಕಿನ ಕೆರೆ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ನಿಷಿಧಿಕಲ್ಲು.
ಪ್ರಮಾಣ 2½′ × 1½′

I ಪಟ್ಟಿ

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈ

2 ಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ॥ ಅಮರಾವತಿಯಳಕಾವತಿ ಸ

3 ಮಮೆನಿಸುವ ಸೊರಬ ತವನಿಧಿಯುಮಂ ಬೆರಡಂ ಸಮನಾಗಿ ಏ

4 ಪಾಲಿಸಿದಂ ಸುಮನಸ ತರು ಸದ್ವಂಸ ತವನಿಧಿಯ ಬ್ರಹ್ಮಾಖ್ಯಂ ॥

II ಪಟ್ಟಿ. (ಸವೆದುಹೋಗಿದೆ)

5 . . . ತಿಂಗಳ ಪೆತ್ತಿದ್ದ೯ಡೆ ನಾಕ . . .

6 . . . ಯುವಿಳ . . . .

7 . . ಪಾರ್ಥಿ . . . . .

Note

This *nishidhikal* record is full of lacunæ in the second band as several letters are quite worn out and have become illegible. Hence it is incomplete The person upon whose death this stone was set up appears to have been a female as there is the figure of a female devotee in the sitting posture on the second panel

The inscription begins with the usual verse in praise of Jina-śāsana. Brahma of Tavanidhi is next mentioned as ruling both Sorab and Tavanidhi which are compared to Amarāvati and Alakāvati. This Brahma was a subordinate of Harihara II, the Vijayanagar king. He was ruling Tavanidhi in the second half of the 15th century A D and he is stated to have died by the rite of asceticism in Ś 1301 (E.C VIII Sb. 196) The present inscription also belongs to about the latter half of the 14th century A D. Tavanidhi is the same as the present Tavanandi in the Sorab Taluk.

51

On a vīrakal in the Māsti temple by the road side in front of the village Chitrattihalli of the same hobli.

ಅದೇ ಹೋಬಳಿ ಚಿತ್ರಟ್ಟಿಹಳ್ಳಿ ಊರಮುಂದಿನ ಮಾಸ್ತಿ ಗುಡಿಯಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ
ಪೂರ್ವ ಹಳಗನ್ನಡಕ್ಷರ
ಪ್ರಮಾಣ 3′ × 1′

1. ಸಿರಿಕಗಿ ಕೆಯ್ದುದಾಣ

Transliteration.

1 Sirikagi keyda dāna

Note

This short inscription is engraved on the middle panel of a vīragal which is now kept in a small hut-like temple and is worshipped by the villagers as a Māsti. The vīragal contains well carved and beautiful sculptures of horsemen and foot soldiers, though the figures are now coated with oil and dirt. The inscription consists of only one line and appears to mean 'the place of the action by Siri Kagi.' Probably the stone was set up on the spot where Siri Kagi died fighting in a battle.

It is difficult to say who Siri Kagi was A Chālukya chief named Śrī Goggi is mentioned in a vīragal at Varuna (P. 114 M A.R 1936); his date has been fixed at about 900 A D. But Siri Kagi of the present record may not be identical with him as this record is much earlier paleographically

No date is given in the record. The characters, however, appear to belong to about the 8th century A.D

52

At the same village Chitrattihalli, Sorab taluk, on a mastikal lying behind the Rāmēśvara temple (Sorab No. 81 revised).

Size 3, × 1′6″

ಅದೇ ಚಿತ್ರಟ್ಟಿಹಳ್ಳಿ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲಿನಲ್ಲಿ (ಸೊರಬ 81ನೇ ನಂಬರಿನ ತಿದ್ದುಪಡಿ).

ಪ್ರಮಾಣ 3′ × 1′6″

1. ಗಣಾಧಿಪತಯೇಂ ನಮ ಶಕ
2. ವರುಶ ೧೩೮೦ ಅಂತು ವಯಿಸಾ
3. ಖ ಬ ೬ ಸೊ ಶ್ರೀಸೋಮನಾಥದೇವ
4. ರ ದಿಬ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕ
5. ರುಮಪ್ಪ ಸೋಮ್ಮೆದೇವ ಒ
6. ಡೆಯರ ಶಿಷ್ಯರು ಚಿತಟ್ಟಿಯ
7. ಹಳಿಯ ಜಡೆಯ ಗೌಂಡನ ಮ
8 ಗ ಮಲಪನು ಸ್ವರ್ಗಸ್ತನಾದ ಆ
9. ತನ ಮದವಳಿಗೆ ಬೊಂಮರಸಿ
10 ಸತಿಯಾದಳು ಬೊಂಮಾರ
11. ಸಿಯಾ ತಂಮಗೌಂಡನ ಮೊ
12. ಮಗನು ಬಂಮ್ಮರಸಿಗೆ ಪುಂ
13 ಣ್ಯ ಲೋಕವೆ ಗತಿ ಮಂಗಳ
14 ಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. Ganādhipatayēm nama Śaka
2. varuśa 1380 amtu Vayisā-
3. kha-ba 6 Sō śrī Sōmanātha dēva
4. ra dibya śri pāda padmārādhaka-
5. rum appa Sōmaidēva o
6. deyara śishyaru Chitattiya
7. haliya Jadeya-gaumḍana ma-
8. ga Malapanu svargastanāda ā-
9. tana madavalige Bommarasi
10. satiyādalu Bommāra-
11. siyā Tammagaumdana mo
12. maganu Bammarasige pum-
13. nya lōkave gati mamgala
14. maha śrī śrī śrī

Translation

Obeisance to Ganādhipati

In the Śaka year 1380, on Monday the 6th lunar day of the dark half of Vayisākha: Malapa, son of Jadeyagaunda of Chitatti village and disciple of Sōmaidēva Oḍeyar, (who was the) worshipper of the lotus feet of the god Sōmanātha, went to heaven. His wife Bommarasi became *sati*. Bommarasi's Tammagaunda's grandson. To Bommarasi heaven is the refuge. Good fortune.

Note

This record has been included in the Epigraphia Carnatica, Vol. VIII, as Sorab 81; but there it is full of lacunæ and no transliteration or translation has been published It is therefore revised and inserted here with translation and a note

The record is a mastigal inscription and records the death of Bommarasi as *sati* upon the death of her husband Malapa, son of Jadeyagaunda of Chitatti and disciple of Sōmaidēva Odeyar.

The date of the record is Ś 1380 Vai ba 6 Sō. No cyclic year is given. The corresponding English date would be 8th July 1458 A D , but it is a Thursday and not Monday as stated in the record

53

At Tavanandi, Kuppagadde hobli, Sorab taluk, on the 3rd stone in front of the Basti in the old fort (Sorab No 196 revised).

ಸೊರಬ ತಾಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ತವನಂದಿ ಗ್ರಾಮದಲ್ಲಿ ಕೋಟೆಯೊಳಗೆ ಬಸ್ತಿಯ ಎದುರಿನ ಮೂರನೇ ಕಲ್ಲು

(ಸೊರಬ 196ನೇ ನಂಬರಿನ ತಿದ್ದುಪಡಿ)

1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ

2 ಶಾಸನಂ ಜಿನ ಶಾಸನಂ ॥ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಅರಿರಾಯ ವಿಭಾಡ ಭಾ

3. ಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಹಿಂದೂರಾಯ ಸುರತ್ರಾಣ ಪೂರ್ವ್ವ ದಕ್ಷಿಣ ಪಶ್ಚಿಮ
4. ಸಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀವೀರಬುಕ್ಕರಾಯನ ಕುಮಾರ ಶ್ರೀಹರಿಹರರಾಯನು ರಾಜ್ಯಂಗೆಯು
5. ತ್ತಮಿರ್ಪ್ಪಲ್ಲಿ ‖ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೩೦೧ನೆಯ ಕಾಲಯುಕ್ತಿನಾಮ ಸಂ
6. ವತ್ಸರದ ಪುಸ್ಯ ಬ ೩ ಸೋಮವಾರದಲು ಶ್ರೀಮಂನಾಳುವ ಮಹಾಪ್ರಭು ಪ್ರಜೆಮೆಚ್ಚೆಗಂಡ ಅಲ್ಲಿಯ
7 ಹದಿನೆಂಟು ಕಂಪಣಕ್ಕೆ ಸಿರೋಮಣಿ ಎನಿಪ ಮಹಾಪ್ರಭುಗಳಾದಿತ್ಯ ತವನಿಧಿಯ ಬೊಂಮಗೌಡ
8. ನು ಸಕಲ ಸನ್ಯಸನ ವಿಧಿಯಿಂ ಮುಡಿಪಿ ಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತನಾದನೂ ಆತನ ಗುಣಾವಳಿ ಎಂತೆಂದಡೆ
9. ಪಾರಾವಾರತ್ರಯಾಧೀಶ್ವರ ನತುಳಬಲಂ ಬುಕ್ಕರಾಯಂಗೆ ಲೋಕಾಧಾರಂಗಂ ಹರವಾಡಿದ
10. ಅವನಿಯ ಧರ್ಮ್ಮಂಗಳಂ ಜಇನ ಕುಳಾಚಾರಂಗಳ್ಬೆಸೆದಂತಾಗಿರೆ ಮರಳ್ದು ಪುನದ್ಧಾರೆಯಂ ಮಾಡಿ
ಪುಂ
11. ಣ್ಯಾಕಾರಂ ಸತ್ಕೀರ್ತಿ ವ್ರಿತ್ತಂ ತವನಿಧಿಯಧಿಪಂ ಬೊಂಮಣಂ ಮೇರು ಧೈರ್ಯ್ಯನೂ ‖ ಪರಸತಿ
12. ಯಾದಿಗಳ್ಗೆ ಪರದಯಿವಕ್ಕೆ ತಾನೆಱಗಂ ಪ್ರತಿಗ್ನೆಯಂ ಧರಿಸಿದ ಜಯಿನನೊಬ್ಬಕಲಿ ನಿಂಬ
13 ನೃಪಾಲಕ ನಿಂದು ಭಕ್ತಿಯಿಂ ಪರಮಜಿನೇಸ್ವರಂಗೆಱಗುವೆಂ ಪೆಱರಂ ಶರಣೆನ್ನನೆಂಬನೊ
14 ಜಿನ ದೃಢ ಚಿತ್ತನೀ ತವನಿಧಿಪ್ರಭು ಬ್ರಹ್ಮನಿಳಾತಳಾಗ್ರದೊಳೂ ‖ ಜಿನಪತಿಯಂತರಂಗದೊಳಗಿರ್ಪ್ಪ
15 ಸಿದ್ಧಿಯಿಂ ಮನೋಜಭಂಜನಂ ಜಿನಮುನಿಪಾರಿಶ್ವಸೇನಯತಿ ಸದ್ಗುರು ತಾತನೆ ಶಾಂತಿನಾಥ ಪಾಳಕಬ್ಬೆ
16 ತನ್ನ ಬಾಂಧವರು ಭವ್ಯಜನಂ ಪೆಱತಿಲ್ಲೆನಿಪ್ಪ ಸಚ್ಚರಿತ ಸುಜಯಿನ ನೀತವನಿಧಿ ಪ್ರಿಯಬ್ರಹ್ಮನ ಕೀ
17 ರ್ತಿವಲ್ಲಭನೂ ‖ ಕುಲಜಂ ಕೂಡಿದವರ್ಗ್ಗೆ ಕೂರ್ಪ್ಪನದಟಂ ಸಂಯುಕ್ತರತ್ನಾಕರಂ ತಿಲಕಂ ಜೈನ
18. ಮತಾದಿ(ಬ್ಧಿ) ವರ್ಧನಕರಂ (ಸ)ಕೀರ್ತ್ಯಾಂಗನಾ ವಲ್ಲಭಂ ಸಲೆಸವುಚಬ್ರತಿದಾಸಿ ವೈಶಿಪರನಾರಿಸೋ
19 ದರಂ ದಾನಿ ತಾನಿಳೆಯೊಳು ಶಾಂತನಸೂನು ಬಹ್ಮನೆಸೆದಂ ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳೂ ‖ ಚ
20 ಲವತ್ಪಾರಿಶ್ವಸೇನ ಭಟ್ಟಾರಕಂ ತನಗೆ ಶಿಕ್ಷಾಗುರು ಶ್ರೀಜಿನೇಂದ್ರಂ ಕುಲದೆಯಿವಂ ಸದ್ವಿದ್ಯೆಗೆ
21 ಉನ್ನತ ತ್ರವನಿಧಿಯ ಗ್ರಾಮವೆ ತಂನ್ನ ಪೂರ್ವಸ್ತ್ಥಳ ಶಾಂತಂ ತಂದೆ ಚೀಯಕ್ಕನೆ ತಾಯಿ ಸ
22 ವಿ ಮಾತು ಸದ್ವಂಶಿನಿ ಬೊಮ್ಮಲೆ ತಂನ್ನರ್ದ್ಧಾಂಗಿ ಯಿಂನ್ನಾದ್ದೊರೆ ಧರೆಯೊಳಗೀ ಬ್ರಹ್ಮ ಸದ್ಧರ್ಮ
ಗೀಗಳೂ

Transliteration.

1. śrīmat-parama-gambhīra-syād-vādāmōgha-lāmchanam jīyāttrailōkya-nāthasya
2. śāsanam Jina-śāsanam ‖ srīman mahāmandalēśvaram ari-rāya-vibhāda bhā-
3. shege-tappuva-rāyara-gamda Himdūrāya s u r a t r ā n a pūrvva-dakshina-paschima-
4. samudrādhīśvara śrī Vīra Bukkarāyana kumāra srī Hariharаrāyanu rājyam geyutt-
5. ttam irppalli ‖ svasti śrī jayābhyudaya śaka varusha 1301 neya Kalayukti nāma sam-
6 vatsarada Pusya ba 3 Sōmavāradalu śrīmamn āluva mahāprabhu prajemech-che-gamda alliya-
7. hadinemtu Kampanakke sirōmani enipa mahāprabhugal-āditya Tavanidhiya Bommagauda-
8. nu sakala sanyasana-vidhiyim mudipi svarggastan ādanū ‖ ātana gunāvaḷi emtemdade

9. Pārāvāra-trayādhīsvaran atula-balam Bukka-rāyaṃge lōkādhāramgam . haramādıda
10 avanıya dhaımmamgalam Jaına-kulāchāıamgal besedamtāgıre maraḷdu punar-ddhāreyam mādı puṃ-
11. nyākāram satkīrtı-vrıttaṃ Tavanıdhıy-adhıpam Bommanam Mēru-dhaır-vyanū ‖ para-satı-
12. yādıgalge para-dayıvakke tān-eragam pratıgñeyaṃ dharısıda Jayıman-orbba kalı Nımba-
13 nrıpālakan ımdu bhaktıyım paıama Jınēsvaramg-eraguvem Peraram śara-nennan embano
14 Jına drıdha-chıttan-ī Tavanıdhı Prabhu Brahman ılātalāgradolū Jınapatıy-amtaramgadolagırppa
15 sıddhıyım manōja-bhamjanam Jına munı Pārıśvasēna-yatı sadguru tātane Śāmtınātha Pālakabbe
16 tanna bāmdhavaru bhaya janam Peratıll-enıppa sachcharıta sujayınan ī Tavanıdhı-prıya Brahmana kī-
17. rttı-vallabhanū ‖ kulajam kūdıdavargge kūrppan adataṃ samyakta-ratnā-kaıam tılakam Jaına-
18 matā [b]dhı-varddhanakaıaṃ sakīrtyāmganāvallabhaṃ sale-savucha-brati dāsı-vaıśı-paranārı sō-
19. daraṃ dānı tān ıḷeyolu Śāmtana-sūnu Brahman esedam vısvambharā-chaś-kradolū cha-
20. lavat Pārıśvasēna-bhattārakam tanage sıkshāguru śrī Jınēmdram kula de-yıvam sadvıdyege
21 unnata-Tavanıdhıya-grāmave taṃnna pūrvastala Sāmtam tamde Chī-yakkane tāyı sa-
22. vı mātu-sadvaṃśını Bommale taınnn-arddhāmgı yımnār dore dhareyolagī Brahma saddharmmag-īgalū

Translation.

Victorıous ıs Jınaśāsana, which ıs the sāsana of the loıd of the three worlds and ıs characterısed by the highly profound *syādvāda*

When the ıllustrıous mahāmandalēsvara, punısher of enemy kings, punısher of kings who bıeak their word, Suratıāna to Hındurāyas, lord of the east, south and west seas, śrī Harıhararāya, son of śrī Vīra Bukkarāya was ruling the kingdom .—

Be ıt well In the victorıous Śaka year 1301, the year Kālayuktı, on Monday the 3rd lunar day of the dark half of Pusya —

The Āluva mahā-prabhu, prajemechche ganda, head-jewel of the eighteen Kampanas, the sun of mahā-prabhus, Tavanıdhı Bomma-gauda, with all the *sannya-sana* rites, expıred and went to *svargga*

His praises. To Bukkarāya of matchless power, lord over the three oceans, a support of the world . . having re-extricated the earthly merits by uniting them firmly with the Jaina customs, Bommana, lord of Tavanidhi, firm as Mēru, the very form of virtue attained good fame Brahma, lord of Tavanidhi, a Jaina who has taken an oath not to bow to the wives and gods of others and who says "I bow to the supreme Jina with devotion and to none else," has Jina firmly in his mind With the accomplishment of having Jina in mind he is a destroyer of cupid, the Jaina ascetic Pārisvasēna is his guru, Sāntināthа his father, Pāḷakabbe (his mother ?), Jainas his relatives and no others such is this Tavanidhi Brahma of good character, an ardent Jaina, lord of the dame of fame Of a good family, a beloved to his wives, a hero, an ocean of rectitude, an ornament, an increaser of the ocean the Jaina community, lord of the dame of fame, an ascetic in purity, a brother to servant-maids, harlots and others' wives—this Śānta's son Brahma distinguished himself in the world The famous Pārisvasēna-bhattāraka is his teacher, śrī Jinēndra his family god, Tavanidhi his native place, Śānta his father, Chīyakka his mother and Bommale of sweet voice and of good family his wife who is equal to this Brahma in this world ?

Note

Only the first 14 lines of this inscription had been published in E C VIII as Sb. 196 The record is now completely read and published here with translation and a note

The inscription records the death, by the rite of *sanyasana*, of Bommana, ruler of Tavanidhi Bommana is highly praised here. He was a subordinate of Harihara II, the Vijayanagar king His parents were Śānta and Chīyakka and his wife was Bommale who is also known to have died by the same rite of *sanyasana* in Ś 1293. (*see* E C. Vol VIII, Sorab 199) Bommana's guru was Pārisvasēna bhattāraka. Among the Jaina gurus there are a number of Pariśvasēna bhattārakas (E C VII Sh 4, 64, VIII Sb 125, 262, Nr 42, XI Hk 1, 2, etc) But they all appear to belong to earlier periods Who the Pāriśvasēna bhattaraka of the present inscription was, cannot be determined

Bommana's titles were the illustrious Āluvamahāprabhu, Prajemechcheganda, head jewel of the eighteen kampanas and the sun of Mahāprabhus He is stated to have been ruling Sorab along with Tavanidhi in an inscription at Sorab (*see* No 50 of this Report) His presence at a meeting held at Banavāsi by the gaudapraje of the 18 kampanas of Gutti is recorded in an inscription at Banavāsi (M.A R 1929, Inscription No 113)

The date of the inscription is Ś 1301, Kāḷayukti sam. Pushya ba 3 Sō But Ś 1301 is Siddhārthi, not Kālayukti If we take Siddhārti, the date corresponds to Monday 26th Dec 1379 A D.

54

At the same place, below a māstigal.
ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒಕ್ಕೈ ಮಾಸ್ತಿಕಲ್ಲಿನ ಕೆಳಭಾಗದಲ್ಲಿ

1. ಜಿನರುಂ ಜಿನಮುನಿಗಳು ಮತ್ತನು
2. ಪಮ ಪ್ರಾಣೇಶ ಹರಿಯನಂ
3. ದನ ನೆನದುಂ ವನಜಾಕ್ಷಿ ಮಹಾ
4. ಲಕ್ಷ್ಮುಯು ಘನತರ ಶೌರ್ಯ್ಯ
5. ದೊಳುಮಗ್ನಿಯೊಳ್ಸ
6. ಲೆ ಪಾಯಿದಳೂ
7. ಮಹಾಲಕ್ಷ್ಮಿಯ ಸದ್ಗುಣ
8. ಸಮುದ್ರೋಪಮಾನ ॥ ಮಂ
9. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. Jinarum Jina munigaḷu mattanu-
2. pama prāṇīśa Hariyanam-
3. dana nenadum vanajākshi Mahā-
4. lakshmuyu ghanatara śauryya-
5. doḷum agniyoḷ sa-
6. le pāyidaḷū
7. Mahālakshmiya sadguna
8. samudrōpamāna ॥ maṃ-
9. gaḷa mahā śrī śrī

Translation

Bearing Jinas, Jaina ascetics and her matchless husband Hariyanandana in her mind, the lotus eyed Mahālakshmī entered fire with great courage. Mahālakshmī's good qualities are like the sea. Good fortune.

Note.

This inscription is engraved below a māstigal of the usual type which has only the right hand of the woman sculptured and not her full image. It records the death of Mahālakshmī, wife of Hariyanandana (?) belonging to the Jaina sect, by entering fire

No date is given. The characters appear to belong to about the 14th century A.D.

55

On the pedestal of an image, which was lying in the old fort at Tavanandi and is now brought and kept in the Archæological museum at Mysore.

ಅದೇ ತವನಂದಿ ಕೋಟೆಯಲ್ಲಿ ಬಸ್ತಿಯ ಮುಂದೆ ಬಿದ್ದಿದ್ದ ಪೀಠದ ಕಲ್ಲು.
(ಈಗ ಇದು ಮೈಸೂರು ಶಾಸನದ ಇಲಾಖೆಯ ವಸ್ತುಸಂಗ್ರಹಾಲಯದಲ್ಲಿದೆ.)
ಪ್ರಮಾಣ 1'×4".

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮೂಲಸಂಗ ಸೂರ

2. ಸ್ತ ಗಣ ಚಿತ್ರಕೂಟಾನ್ವಯದ
3 ಪ್ರತಿಬದ್ಧ

Note.

This short inscription was engraved on the pedestal of some Jaina image. The image has now disappeared and only the pedestal with the feet of the image is remaining. The pedestal was found lying in the old fort at Tavanandi and is now brought and kept in the Mysore Archæological Museum

This inscription records the installation of the image by some one (name not given) belonging to the Mūlasanga, Sūrastagana and Chitrakūtānvaya. No date is given. The characters appear to belong to about the 13th century A D

56

In the same fort of Tavanandi, on a māstikal in front of the Vīrabhadra temple.
ಅದೇ ತವನಂದಿಯ ಹಳೇಕೋಟೆಯಲ್ಲಿ ವೀರಭದ್ರ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಮಾಸ್ತಿಕಲ್ಲಿನ ಮೇಲೆ

1 ಸೋಮವಾರದ ದಿನ

Note

This short inscription merely contains the name of a week-day-Monday. It is written on the second panel of the māstigal Probably it indicates the day on which a certain lady died as *sati*. The characters appear to belong to about the 16th or 17th century

57

At the same village Tavanandi on a stone in front of the Īśvara temple in the old fort.
ಅದೇ ತವನಂದಿ ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿರುವ ಈಶ್ವರನ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

1. ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಅರಸಂಕಗಳ ಗಂಡಗತ್ತರಿ ಅದಿಯರಾದಿತ್ಯಂ ಶ್ರೀ ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ಪಾದಾರಾಧಕ
2 ಪರಬಳ ಸಾಧಕನುಮಪ್ಪ ವೀರ ಬೀರರಸಂ ಬನವಾಸಿನಾಡಂ ಸುಕದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ . .
3. . . . ರ ನಲ್ಲಮನಣು . . . . . .
4 . . ಗ . . . . .
5 . . .
6. . . . . .
7. . . . ಕೂಡಿ ಕಾಯ್ತ ತೆಂಗಿನ . . ಯೊಡಲದ್ದುರ್ಗವ ನೋಳ್ಪಡೆ . . ನಿಜನಗವು
8. ಯ್ದು ಕಲಿ ಕಾಳೆಯನಾನ್ತಿಱಿದಾಜಿರಂಗದೊಳ್ ॥ ಕರವಾಳ್ಕಕ್ಕರ್ಡೆಕೊನ್ತ . . ಸಬಳಂ ಬಾ
9. ಕಟರಂಗಳುಂ ಕರಮತ್ಯುಗ್ರದ ಕೈದುಗಳ್ತನುವಿನೊಳ್ತಾಗುತಿರಲ್ಕಾದಿ ಸಂಗರದೊಳು ಬಿದ್ದರ್ಡೆ ಕಾಳಗಾ
10. ಡ ನೊಲವಿಂ ದೇವಾಂಗನಾ ಸಂಕುಳಂ ಭರದಿಂ ತಂಮ ಪುರಕ್ಕೆ ಪೊಯ್ದರೆಸೆಯಲು ತೂರ್ಯ್ಯಘ್ವನಂ ಪೊಣ್ಮತಂ ॥

11 ಕಂ ಕಂನಡಿ ತೋರಣಂ ಚಮರಜಂ ದೇವಾಂಗನಾಸಂಕುಳಂ ತೊಳಗುತ್ತಿರ್ಪ್ಪ ವಿಮಾನ ಮುಂದೆಸೆವ ಗೀತಾವಾದ್ಯ ನೃ

12. . ಸೊಡರು ಮಂದಾರದಾ ಮಾಲೆಯಿಂ ನಲಿದಾಡುತ್ತವೆ ಕಾಳ

13 ಗೌಡನ ಸುರಗಣಂ ಕೊಂಡೊಯ್ದ ರಾನಂದದಿಂ

Transliteration.

1. srīman mahāmamdalēśvaram arasamka-gala-gamdagattarı Adıyar-ādıtyam śrī Bıllēśvara dēvara pādārādhaka
2. para-bala-sādhakanum appa Vīra Bīrarasam Banavāsı nādam sukadi rājyam geyuttam ıre . .
3. . . ranallamananu . .
4. . . ga .
5. . . . .
6.
7 . kūdı kāyta temgına yodalardduva nōlpade nıja nagama
8. ydu kalı Kāleyan-ānt-ırıd-ājıramgadol ‖ karavāl karkkade konta . . . sabalam bā-
9 kātaramgalum karam atyugrada kaıdugal-tanuvınol tāgutıral kādı samgara-dolu bırddade Kāla gau-
10. dan olavım dēvāmganā samkulam bharadım tamma purakke voydar eseyalu tūryya-śvanam ponmutam ‖
11. kam kamnadı tōranam chamarajam dēvāmganā-samkulam tolaguttırppa vımāna mumd-eseva gītā-ka-vādya nrı-
12 . . . . . . sodaru mamdāradā māleyım nalıdāduttave Kāla
13. gaudana suraganam komdoydar ānamdadım

Translation

Whıle the ıllustrıous mahāmandalēśvara, shears to the neck of the enemy kıngs, a sun to the Adıyas, worshıpper of the feet of the god Bıllēśvara, conqueror of the hostıle army, Vīra Bīrarasa was rulıng the Banavāsı kıngdom in peace — . . . . . . warrıor Kāleya havıng pıerced ın the battle field . . . When Kāḷagauda fell ın the battle smıtten by fierce weapons -- sword, *karkkade*, spear and lance, the celestıal nymphs affectıonately took hım away to theır cıty amıdst the sound of the bugle With mırror, festoon, fly-flap, group of damsels, *vımāna*, musıc, band, dancıng, lıght and garland of mandāra (flower), the group of gods took Kāla-gauda away wıth joy. . .

Note.

Thıs ıs a vīragal inscrıptıon ın which most of the letters ın lınes 2 to 8 are quıte worn out and lost

The inscription describes the exploits and death of a warrior named Kāleya in some battle, during the reign of the illustrious mahāmandalēśvara Vīra Bīrarasa, shears to the necks of the enemy kings, a sun to the Adiyas, worshipper of the feet of the god Billēśvara and conqueror of the hostile army. Evidently Bīrarasa is the Śāntara king or feudatory. Several inscriptions of his reign are found in the neighbourhood

The record is not dated. It may belong to the earlier half of the 13th century A D.

58

At the same village Tavanandi, Sorab taluk, on a lamp pillar by the road side in front of the village.

Size 4′ × 1′

ಅದೇ ತವನಂದಿ ಊರಮುಂದೆ ರಸ್ತೆಯ ಹತ್ತಿರ ನೆಟ್ಟಿರುವ ದೀಪದ ಕಂಬ.

ಪ್ರಮಾಣ 4′ × 1′

1. ನಿರ್ವಾಣಪ್ಪನ
2. ಕಾ ಉತ್ಸವ ಕಂಬ

Note.

This record is on a small lamp-pillar in front of the village. It appears to record the grant of the lamp pillar for the Kārtikōtsava (to burn the light during the month Kārtika) by Nirvānappa It is difficult to say who this Nirvānappa was. One Nirvāṇayya, uncle of the Keḷadi chief Sōmaśēkhara Nāyaka II, is referred to in a number of inscriptions (*see* E C VIII, Tl 6, 87, 183 and 184 and also M A. R 1933, p. 199). He appears to have possessed considerable influence with the Keladi chief. Whether the Nirvāṇappa of the record is identical with him cannot be determined The characters belong to about the 17th century A. D.

59

At Kyāsanūr, Uḷavi hobli, Sorab Taluk, on a fragmentary vīragal in front of the Chaudi temple.

size 1½′ × 1′

ಸೊರಬ ತಾಲೂಕು ಉಳವಿ ಹೋಬಳಿ ಕ್ಯಾಸನೂರಿನಲ್ಲಿ ಚೌಡಿಗುಡಿಯ ಎದುರಿಗೆ ನೆಟ್ಟಿದ್ದ ತುಂಡು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 1½′ × 1′

I ಪಟ್ಟಿ

1 . . ವಯಿಶಾಖ ಬ ೩ ಬುಧವಾರ ಲು . .

2 . . . ಪ್ರತಾಪ ವಿರೂಪಾಕ್ಷರಾಯರು ರಾಜ್ಯವನ . . .

3 . ಶ್ರೀಮನ್ಮಹಾಪ್ರಭು ಕೇಸವ . . .

4. . . . ಉಡರೂ ಅವರ ಪುಂಣ್ಯಸ್ತ್ರೀಯರು . . .

5. . ವನ ಪಾದಕ್ಕೆ ಸಂದರೂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

II ಪಟ್ಟಿ—

6 . . . ಡಳರ ಗಂಡ ತೆಂಕಣ ಸಲಗ ನ . .

7 ಡರೂ ೧

Note

This inscription stone, as reported by the local people, was in a Vīrasaiva matt near by. Recently when the matt caught fire by accident, the inscription stone was damaged by the heat of the fire and was thus placed in front of the small Chaudi temple where it is now found As it is, the inscription is effaced on all the sides and is very fragmentary

The inscription appears to belong to the reign of Pratāpa Virūpāksharāya, king of Vijayanagar, who ruled between 1467 and 1478 A. D. One Mahāprabhu Kēsava . . is also mentioned in the record who appears to have been Virūpāksharāya's subordinate.

Though the inscription was dated, both the Saka year and the name of the cylic year are lost and only the tithi Vayisākha ba 3 and the week day Budhavāra are remaining So it is not possible to know the exact date. The characters as well as the name Pratāpa Virūpāksharāya found in the record indicate that the inscription belongs to the latter half of the 15th century A D.

The inscription records the death of some gauda (whose name is lost) and his wives Some titles are found in the second band of the vīragal like . . . . *dalara ganda* and *Tenkana salaga* Whose titles these are cannot be determined.

60

At Shikārpur, on the silver kirīta (crown) of the god in the Huchcharāyasvāmi temple

Nāgari Characters.

ಷಿಕಾರಿಪುರದಲ್ಲಿ ಆಂಜನೇಯನ ಗುಡಿಯಲ್ಲಿ ದೇವರ ಬೆಳ್ಳಿ ಕಿರೀಟದಮೇಲೆ ಬರೆದಿರುವುದು.

ನಾಗರಾಕ್ಷರ

1 ಕಂಠೀರವ ಕೃಷ್ಣರಾಜ ವೊಡೇರ ಸೇವೆ

कंठीरव कृष्णराज वोडेर सेवे

Note.

This short inscription in the Nāgari characters records the presentation of the silver kirīta (crown) to the god by Kanthīrava Krishnarāja Vodēr, who is the same as Krishnarāja Wadiyar III, the Mysore king. (*See* M A R 1933, No. 13 where he is addressed as Śrī Krishnarāja Kanthīrava.)

61

At Sāsarvallı of Tālagunda hoblı, Shıkārpur taluk, on the three stones set up ın front of the Īśvara temple

ಷಿಕಾರಿಪುರ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಸಾಸರವಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಿಂತಿರುವ ಮೂರು ಕಲ್ಲುಗಳಲ್ಲಿ

1ನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ 4½′ × 2′

1. ಸ್ವಸ್ತ್ಯಕಳವರ್ಷದೇವ ಶ್ರೀ ಪೃಥುವಿವಲ್ಲಭ ಮಹಾರಾಜಧಿರಾಜ ಪ
2. ರಮ ಭಠರಕಂ ಶ್ರೀಮತ್ ಸತ್ಯಾಸ್ರಯಂ ಪೃಥುವಿರಾಜ್ಯ ಗೆ
3. ಯ್ಯೆ ಶ್ರೀ ಭೀವರಸಂ ಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಮನಾಳುತ್ತ

2ನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ 4½′×1½′

(ಎಡಭಾಗ ಒಡೆದು ಹೋಗಿದೆ)

4. . . ಲ್ಪತ್ತಕ್ಕಂ ನಾಲ್ಗಾವುಣ್ಡುಗೆಯ್ಯುತ್ತಮಿರೆ
5. . . ಸಂವತ್ಸರ ಸತಂಗ ೯೨೩ನೆಯ ಪ್ಲವ
6. . . ಬಹುಳ ಪಂಚಮಿ ಬೃಹಸ್ಪತಿ ವರದ
7. . . ಅಯ್ಚಯ್ಯ ತಾಣಗುನ್ದೂರ ಮಹ
8. . ಗೋಸಾಸ ಮಿಲ್ದಂ ಪಿರಿಯಮಗ
9. . . . ರಿವನ್ತ ಬೀರನ್ಪತ್ತಿಗಂ
10. ನ್ತು ಪುತ್ರ ಸಹಿತಂ ಅಯ್ಚಯ್ಯ
11. ಗರಸಬ್ಬೆ ಜರಿ (?) ದೇಗುಲವಂ ಮಡಿ

3ನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ 3′ × 2′

12. ಸಸಗವಳ್ಳಿ ಯಾಯ್ಚಯ್ಯಗಾವುಣ್ಡ ಗೋಸಾಸಮಿಲ್ದಂ ಅಮಿತ್ತರಸಿಗೆ ಬೇಟಂ ಕಾ
13. ಲ ಕಟ್ಟಿ ಕೊಟ್ಟರ್ ಮುಡಿಗನಕ್ಕರಂ ಬೊಯ್ದ
14. ಮಂಗಳಂ

Translıteratıon

I stone—Sıze 4½′ × 2′.

1. svasty- Akalavarsha dēva śrī prıthuvı-vallabha-mahārājādhırāja pa-
2. rama bhatharakam srīmat Satyāsrayam prıthuvırājya ge-
3. yye śrī Bhīvaıasam Banavāsı pannırchchhāsıramuman ālutta

II stone—Sıze 4½′×1½′.

(A portıon ıs broken)

4. . . . . lpattakkam nālgāvundu geyyuttam ıre
5. . . . . . . samvatsaıa satamga 923 neya Plava
6. . . . . . bahula pamchamı Brıhaspatı varada
7. . . . Aychayya Tānagundūra maha
8. . . . Gōsāsamıldam pırıya maga
9. . . rıvanta Bīran pattıgam

10. . . ntu putra sahitam Āychayya
11 g Arasabbe jarı (?) dēgulavam madı

III stone—Sıze 3′×2′.

12 Sasagavallıy-Āychayya-gāvunda gōsāsamıḻdam Amırttarasıge bēḻam kā-
13. la kalchı kottar Mudıgan akkaram boyda
14 mamgalam .

Translatıon

I Stone.—

Be ıt well. When Akālavarshadēva, favourıte of earth and fortune, mahārājādhırāja parama-bhatharaka, the ıllustrıous Satyāśraya was ruling the kıngdom of earth —

When śrī Bhīvarasa was rulıng Banavāsı twelve thousand.

II Stone—

When . . . . was the nālgāvunda for . . . seventy, in the Śaka year 923, the year Plava, on Monday, the fifth lunar day of the dark half of . . Aychayya of Tānagundūr . . . was *gōsāsa.* (His) eldest son . rıvanta Bīran pattıgam . . . . . . with his son, Āychayya's wife Arasabbe caused the temple to be constructed

III Stone—

Āychayya gāvunda of Sasagavallı was a *gōsāsa.* By washing the feet, granted lands to Amırttarası Mudıga engraved the letters. Good fortune.

Note

This record is engraved on 3 stones set up in a line The first stone has the figure of a chakra, the second has an elephant while the third has a kalaśa flanked by two birds having their beaks in it Below the figures is engraved the inscription. The third stone has in addition the figure of a plough in the middle of the inscription. The left portion of the second stone is broken and lost, and hence the record is incomplete.

This record belongs to the reign of Satyāsraya (circa 997-1009 A.D.) who is given the titles Akālavarshadēva, favourite of earth and fortune, mahārājādhirāja and Paramabhattāraka Bhīvarasa is stated to have been ruling Banavāsı 12000. He is referred to in various inscriptions ranging in date from 997 to 1013 (E C, Vol. VII, Sk. 71,179, Vol VIII Sb 385 and 387)

Aychayya is next introduced. Whether he was the nāḻgavuṇdu is not clear as the second stone is incomplete One Āyayya is referred to in Sk. 287 of Ś 933. Perhaps he is the same as the Aychayya gāvunda of the present record.

The present inscription states that Aychayya was a *gōsāsa* (gōsāsamıḻdam) But what exactly is meant by the word *gōsāsa* is not clear. The word appears in a number of inscriptions of the 10th century and before In many of them the word is *gōsāsı* and is an attribute (E. C Vol VII, Sk. 44, 45, 61, 283, Vol. VIII, Sb. 15;

M A.R. 1929, No 27. Dāyamagōsāsi, Prithivīgōsāsi, Bhīmagōsāsi, etc). In all of these it may either mean one who owns a thousand cows (one who has given away in charity a thousand cows ?—gōsahasri) or one who fights in defence of the cows (gōsāhasi). Sk 9 (E.C Vol VII) seems to record the grant of some land on the death of one Lōkaya in defence of the cows (Lōkayana parōkshada gōsasi bhūmi) The present record and the Pattadakal inscription (Ind Ant., Vol. XI, p. 125—Bādi Poddiyembol uttama gōsāsamildol, etc) have the words gōsāsamildam. Il (or ir) means 'to be'. But the meaning of the word gōsāsa is still not clear Ranna also uses this word in his Ajitapurāna (Gōsāsamallade kannegōsāsamilla).

Aychayya, his wife Arasabbe and his son together appear to have caused the construction of a temple and to have granted some land to Amirttarāsi. According to the inscription Sk. 287, Aychayya or Āyayya had a son by name Kappimayya and a daughter by name Jannabe. Amirttarāsi might have been a Kālāmukha priest.

Regarding the date of the inscription, the name of the month is lost Ś 923 Plava corresponds to 1001-1002 A D. and in that year Bahula Pañchami occurs on a Thursday, only in the month Māgha which might be the month that had been mentioned in the inscription In this case the date would correspond to Thursday, 5th February 1002 A. D.

62

At Śiralakoppa, Shikārpur taluk, on a vīragal in front of the Rāmalinga temple on the Hirēkerūr road.

Size 4′×2′.

ಷಿಕಾರಿಪುರ ತಾಲ್ಲೂಕು ಶಿರಾಳ ಕೊಪ್ಪದಲ್ಲಿ ಹಿರೇಕೆರೂರು ರಸ್ತೆಯಲ್ಲಿ ರೈಸ್‌ಮಿಲ್ಲಿನ ಹಿಂದೆ ರಾಮಲಿಂಗ ದೇವಸ್ಥಾನದ ಎದುರಿನ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4′×2′.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶ್ರೀವೊಳಲ ಗೋಪರ
2 ಕೇತ ತುಱುಗೊಳಲು ಸತ್ತು ಸುರ
3. ಲೋಕ ಪ್ರಾಪ್ತನಾದ॥ ಬೋಚಗೌಡ ಹ
4. ದಿನೆತು ಕಂಮ್ಮ ಕೆಯಂ ಬಿಟ್ಟ॥ ಭಾವ ಕೇ
5 ತಣ್ಣ ಕಲ ಮಾಡಿಸಿದ॥

Transliteration.

1. svasti śrīmatu Śrīvolala Gōpara
2. Kēta turugolalu sattu sura-
3. lōka prāptan āda ॥ Bōchagauda ha-
4. dinetu kammma keyam bitta ॥ Bhāva Kē-
5. taṉna kala mādisida ॥

Translation.

Be it well. Gōpara Kēta of the illustrious Śrīvolal died during the cattle raid and went to the world of the gods Bōchagauda granted eighteen (or fifteen ?) *kammas* of land. Bhāva Kētanna caused the stone to be made

Note.

This is a vīragal grant recording the death of Gōpara Kēta of Śrīvolal in a cattle raid. On this occasion Bōchagauda granted 18 (or 15 ?) *kammas* of land The word *hadinetu* is used either for *hadinentu* (eighteen) or for *hadinaidu* (fifteen) Bhāva Kētanna set up the stone in memory of the hero.

No date is given. The characters appear to belong to about the 12th century A D.

63

On another stone at the same place.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಇನ್ನೊಂದು ವೀರಗಲ್ಲು (ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ).

ಪ್ರಮಾಣ 2′×1½′.

1 [ಸ್ವಸ್ತಿ ಶ್ರೀ] ಮತು ಭೂಲೋಕಮ

2. . . ಮನವಾನೆಯ ಕೇತಯ . .

3 [ತು] ಉಗೊಳಲು ಸತ್ತು . .

Note.

This is another vīragal record at the same place. It is effaced on all the sides and hence is incomplete.

It records the death of Kētaya of Manavāne in a cattle raid and appears to belong to the reign of the Chālukya king Bhūlōkamalla Sōmēśvara who ruled from C. 1126 to 1139 A.D. The characters also appear to belong to about the same period. The village Manavāne might be the same as the present Manemane in the Sorab taluk.

64

On a stone in front of the same Rāmalinga temple

Size 4′×2′.

ಅದೇ ರಾಮಲಿಂಗದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ನಿಂತಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×2′.

(ಮೇಲ್ಭಾಗ ಸವೆದು ಹೋಗಿದೆ).

1. . . . ಕ ಮಲ್ಲಂ .

2 . . . ಶ್ರೀ [ಭುವನಯ್ಕ] ಮಲ್ಲದೇವಪಾದ ಪಂಕಜಭ್ರಮರ . . .

3. . . ಪನ್ನಿರ್ಚ್ಛಾಸಿರ ಕಾಸವಳೆ ಸಮಸ್ತಮುಮ . .

4. ಅರಸುಗೆಯ್ಯುತ್ತ ಬನವಸೆನಾಡ ಕಂಪಣ ಜಿಡ್ಡಳಿಗೆ ೭೦ಱ ಬಳ್ಳಿ . . .

5 ಗಾವಿಯ ನೆಲೆವೀಡಿನೊಳು ಚಕ್ರವರ್ತ್ತಿಯ ಬೆಸದಿಂ ಸಮಸ್ತಮಾದ ಮಲೆಯೆಲ್ಲ . . .

6 . ತ್ತಮಾಗಿ ಸ್ವಸ್ತಿ ಯಮ ನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾ . .

7 ರಪ್ಪ ಶ್ರೀಮತ್ಬಳ್ಳಿಗಾವೆಯ ಪಿರಿಯಮಠದ ಗೌಡಪಣ್ಡಿತರ ಕೈಯಲು ಸಹಿರಣ್ಯ

8 ಪೂರ್ವ್ವಕ ಸಹಿತಂಮ್ಮಾಱುಗೊಣ್ಡು ನ (?) ಮಾಡಿಸಿದ ಬೆಂಡೆಯಕೆಱೆಯಿಂ ಪಡುವಣ ಸಿದ್ಧೇಶ್ವರದೇ . .

9 ವೇದ್ಯಕ್ಕಂ ರನ್ನಧೂಪದೀಪಕ್ಕಂ ದೇಗುಲದ ಖಂಡಸ್ಫುಟಿತದ ಬೆಸಕ್ಕಂ ಸಕವರ್ಷ ೯೯೦ನೆಯ ನಳ ಸಂವತ್ಸರ

10 ದ ಪುಷ್ಯಸುದ್ಧ ೧೩ ಆದಿತ್ಯವಾರದನ್ದಿನುತ್ತರಾಯಣ ಸಂಕ್ರಾನ್ತಿಪರ್ಬ್ಬ ನಿಮಿತ್ತದಿ ನಲ್ಲೆಯಾಚಾರ್ಯ್ಯರ್

11 ಸ್ವಸ್ತಿ ಯಮ ನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನ ಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ

12 ಶ್ರೀಮತ್ ಕೇಶವಪಣ್ಡಿತರ ಶಿಷ್ಯರಪ್ಪ ಭಾವಶಿವ ಭಳಾರರ ಕಾಲಂ ಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವಕ ಸರ್ಬ್ಬನಮ

13 ಸ್ಯಮಾಗಿ ಯೊಬಳಿಯ ಬಾಡ ಸಿರಿವೊಳಲ ಬಡಗಣ ಪೊಲದೊಳ್ ಬೆಲ್ಲಗೊಳದಿಂ ಕೆಳಗೆ ಬೆಣ್ಡೆಯ

14 ಕೆಱೆಯಿಂ ತೆಂಕಲು ಗಾವುಣ್ಡರ ಕೊಡಂಗೆಯ್ಯಿಂ ಮೂಡಲು ಕಚ್ಛವಿಯ ಗಡಿಂಬದ ಗಳೆಯಲು ಸರ್ಬ್ಬ-

15 ಬಾಧಾಪರಿಹಾರಮಾಗಿ ಕೊಟ್ಟ ಗದ್ದೆ ಮತ್ತರೊನ್ದು ಈ ಧರ್ಮ್ಮಮಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯ

16 ಶ್ರೀ ಜಗದೇಕ ಮಲ್ಲೇಶ್ವರದಾಚಾರ್ಯ್ಯ ಗೌಡಪಣ್ಡಿತರು ಸಿರಿವೊಳಲ ರೋ(ಕಾ?) ವ ಗಾವುಣ್ಡನು ಮೊಚ

17 ನ್ದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ ಪ್ರತಿಪಾಳಿಸುವರ್ ಇಂತೀ ಧರ್ಮ್ಮಮ ನಾವನೊರ್ಬ್ಬಂ ಪ್ರತಿಪಾಳಿಸಿದ ಮ

18. ಹಾಪುರುಷ ಗಯೆಯೊಳ್ಗಂಗಯೊಳ್ವಾರಣಾಸಿಯೊಳ್ಸಾಸಿರ ಕವಿಲೆಯ ಕೋಡುಂ ಕೊಳಗು

19 ಮಂ ಪಂಚರತ್ನದೊಳ್ಕಟ್ಟಿಸಿ ಸಾಸಿರ್ಬ್ಬರು ವೇದಪಾರಗರಪ್ಪ ಮಹಾಬ್ರಾಹ್ಮಣರ್ಗ್ಗಭಯಮುಖಿಗೊಟ್ಟ

20 ಫಲಮನೆಯ್ದುಗು । ಮಿದನಳಿದಾತನಾತೀರ್ತ್ಥಂಗಳೊಳುಮನಿತು ಕವಿಲೆಗಳುಮ ನನಿಬರ್ಬ್ರಾಹ್ಮಣರು

21 ಮನಳಿದ ಮಹಾಪಾತಕನಕ್ಕುಂ ಶ್ಲೋಕ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತಿ ವಸುನ್ಧರಾಂ

22. ಶಷ್ಟಿರ್ವ್ವರ್ಷ ಸಹಶ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಮಸೇತುಂ ನೃ

23 ಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ ಭವದ್ಭಿಃ [ಸರ್ವಾ]ನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ ಭೂ

24 ಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮ [ಚಂದ್ರಃ] ಶ್ರೀ॥ ಶ್ರೀ॥

Transliteration

1 ka mallam

2. . srī [Bhuvanayka] malladēva-pāda-pamkaja-bhramara . . .

3 pannirchchhāsira Kāsavala-samastamuma . . .

4. arasugeyyutta Banavase nāda kampana Jiddalige 70 ra Balli . . . .

5 gāviya nelevīdinolu chakravarttiya besadim samastamāda maleyella . . .

6 ttamāgi svasti yama-niyama-svādhyāya-dhyāna-dhārana-maunānushthā

7. rappa srīmat Balligāveya piriya mathada gauda panditara kaiyalu sahiranya-

8 pūrvvaka sahitam mmārugondu na (?) mādisida Bemdeya kereyim paduvana Siddhēsvara de .

9. vēdyakkam ranna-dhūpa-dīpakkaṃ dēgulada khamḍasphuṭitada besakkam Saka vaisha 998 neya Nala-samvatsara-

10 da Pushya suddha 13 Ādityavāradandin Uttarāyana samkrāntiparbba nimittadi Nalleyāchāryyar

11. svasti yama-niyama-svādhyāya-dhyāna-dhārana-maunānushthāna-japa-samādhi-sampannar-appa

12 śrīmat Kēśava-panditara śishyar appa Bhāva-Siva bhalārara kālam karchchi dhārāpūrvvaka sarbba-nama-

13 syamāgi yā baliya bāda iSrivolala badagana poladol Bellagoladim kelage Bendeya-

14 kereyim temkalu gāvundara kodmgeyyim mūdalu kachhchaviya gadimbada galeyalu sarbba-

15. bādhā-parihāram āgi kotta gadde mattar ondu ī dharmmamaṃ rāja-dhāni Balligāveya

16. śrī jagadēka-Mallēsvaradāchāryya gauda-panditaru Sirivolala Rō (Kā?) vagāuundanum ā-cha-

17. ndrārkka-tārambaram pratipālisuvar int ī dharmmaman āvan orbbaṃ pratipālisida ma-

18 hā purusha Gayeyol Gamgeyol Vāranāsiyol sāsira kavileya kōḍum kolagu-

19 mam pamcha-ratnadol kattisi sāsirbbaru Vēda-pāragarappa mahā Brāhma-nargg-ubhaya-mukhi gotta

20 phalaman eydugum ‖ midan alidātan ā tīrtthamgalolum anitu kavilegaluman anibar Brāhmanaru-

21. man alida mahapatakam akkum ślōka sva-dattām para-dattâṃ vā yōharēti vasundharâm

22. śashtir-vvarsha-sahaśrāni vishtāyām jāyatē krimi sāmānyōyam dharmma-sētum nri-

23. pānām kālē-kālē pālanīyō bhavadbhih [sarvvā]n ētān bhāvinah pārtthivēndrân bhū-

24. yō bhūyō yāchatē Rāma [chamdrah]

Translation.

Lines 1—6

. . . . . while . . . a bee at the lotus feet of Srī Bhuvanaikamalla-dēva was ruling . . . twelve thousand . . the whole of Kāsavala . . in the capital Baḷḷigāvi of Kampana Jiddalige 70 in the Banavase nāḍ by order of the Emperor . .

Lines 6—10.

Be it well. Having constructed the Siddhēsvara temple to the west of Beṇḍeya-kere after purchasing it for gold from the gaudapanditas of the Piriyamatha at

Balligāve, possessed of the qualities of restraint, discipline, study, meditation, control of the senses, silence, dutifulness . . on the occasion of Uttarāyana-sankrānti on Sunday the 13th lunar day of the bright half of Pushya in the Śaka year 998, the year Nala for the service of offering food, incense and lights and for the repairs of the temple

Lines 10—15

Be it well after washing the feet of Bhāvaśiva bhalāra, disciple of the illustrious Kēśava pandita, possessed of the qualities of restraint, discipline, study, meditation, control of the senses, silence, dutifulness, silent prayer and absorption, Nalleyachāryar (?) bestowed with pouring of water, to be respected by all, in the land to the north of Sirivolalu, below Bellagola, south of Bendeyakere (and) east of the Gāvunda's gift land (kodage) and measured by the pole of the gadimba of kachchhavi free of all taxes, one *mattar* of wet land.

Lines 15—24

Gaudapandita, the āchārya of Jagadēkamallēśvara in the capital Balligāve and Rō(Kâ ?)vagāvunda of Sirivolalu will protect this charity for as long as the moon, sun and stars endure. Whoever protects this charity will incur the merit of giving away a thousand cows with their horns and hoofs inlaid with five precious stones to thousand Brahmans deeply versed in the Vēdas at the sacred places Gaye, Gange and Vāranāsi. He who destroys this charity will have incurred the sin of killing the same number of cows and Brahmans in the same places *Verse*. He who takes away the land given by himself or others is born as a worm in ordure for sixty thousand years " This bridge of dharma is common to all the kings and should be protected by you from time to time " Thus does Rāmachandra beseech again and again of all future rulers

Note

About 12 lines at the beginning of this inscription are illegible since the top portion of the slab is peeled off The name of the king in whose reign the grant was made is not clear Only the letters *ka malla* are left in the record which indicate the name Bhuvanaikamalla Bhuvanaikamalla Sōmēsvara was ruling the Chālukya kingdom between 1068-1076 A.D and the inscription appears to belong to the last year of his reign The name of his subordinate who is stated to have been governing [Banavāsi] 12000 and the whole of Kāsavala is also lost

The present record registers the grant of one *mattar* of wet land in the village Sirivolal (same as Śirālakoppa where the inscription is found) by Nalleyāchāryyar, (?) after washing the feet of Bhāvaśiyabhālara for the service of the god Siddhēśvara set up to the south of Bendeyakere. The land appears to have been purchased from the Gauda Pandita of Piriyamatha at Balligāve.

The date of the record, Ś 998 Nala sam Pushya śu 13 Ādıtyavāra, corresponds to Sunday, 11th December 1076 A. D.

65

At Belaguttı of Honnālı taluk, on a stone ın the backyard of Ganjēnahaḷḷi Basappa's house.

Size 3′×1′

ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಬೆಳಗುತ್ತಿಯಲ್ಲಿ ಗಂಜೇನಹಳ್ಳಿ ಬಸಪ್ಪನವರ ಮನೆಯ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×1′

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿ
2 ಜಯಾದ್ಬುದ
3. ಯ ಶಾಲಿವಾಹನಶಕ
4. ವರುಶ ೧೬೧೨ನೆಯ
5 ಪ್ರಮೋದೂತ ಸಂವತ್ಸ
6. ರದ ವಯಿಶಾಕ ಶು ೧೫ ಲು
7. ಬೆಳಗಾವತ್ತಿ ಬೋಳೆನರಸ
8. ಪನಾಯಕರು ವಿರತ್ತಿ
9. ತೊಟದ ಸ್ವಮಿಯವರಿ
10. ಗೆ ಮಟಕೆ ಭೂಮಿ ಹೊಲ ೧
11. ಸಹ ಶಿವಾರ್ಪಿತ್ತವಾಗಿ
12 ಬಿಟ್ಟಿದ್ದೇವೆ ಸ್ವದತ್ತ ದ್ವಿ
13 ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
14 ನುಪಾಲನಂ ಪರದತ್ತಾಪ
15 ಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ
16 ಭವೇತ್ತು ಸ್ರೀ ರಾಮಾ ರಂ
17 ಗಧಾಮಾ

Translıteration.

1. svastı śıī vı-
2 jayādbuda-
3. ya Sālıvāhana śaka
4. varuśa 1612 neya
5. Pramōdūta saṃvatsa
6. rada Vayıśāka śu 15 lu
7 Belagāvattı Bōle-Narasa-
8. pa nāyakaru Vırattı-
9. totada svamıyavarı-
10. ge matake bhūmı hola 1
11. saha Sıvārpıttavāgı
12 bıttıddeve sva-datta dvı-
13. gunam punyam paradattā-
14 nupālanam paradattāpa-
15 hārena sva-dattaṃ nıshphalam
16 bhavēttu srī Rāmā Ram-
17 gadhāmā

Translatıon

Be ıt well In the vıctorıous Śālıvāhana śaka year 1612, the year Pramōdūta, on the 15th lunar day of the brıght half of Vayısāka .—

We, Bōle-Naıasapa nāyaka of Belagāvattı, have granted one dry land, as a grant to the god Śıva, to the matt of the ascetıc of Vııattıtōta.

Protectıon of a gıft made by another ıs twıce as merıtorıous as makıng a gıft oneself By takıng away another's gıft, one's own gıft becomes useless.

Srī Rāmā Rangadhāmā.

Note

This inscription records the grant of some land to the matt of the ascetic of Virattitōta by Bōle Narasapa Nāyaka, ruler of Belagavatti. The date Ś 1612, Promōdūta sam Vai śu. 15 corresponds to Monday, 12th May 1690 A.D

Dr. R. Sama Sastri has assigned dates to the members of the Belagutti Arasu family in the Mythic Society Journal for 1923, page 758, on the basis of the *Kadire Rāyara Pūrvavrittānta* (Ori Libr MSS K A 126). These dates require revision in the light of the evidence of this lithic record

66

At the same village Belagutti, on a vīragal in front of the Siddhēśvara temple.

ಅದೇ ಬೆಳಗುತ್ತಿಯಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಲಭಾಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು

I ಪಟ್ಟಿ—

1 ಓಂ ನಮಃಶಿವಾಯ । ಸಿಂದಕುಳಾಂಬರ ದ್ಯುಮಣಿಯಂ ಕಲಿಮಲ್ಲನೃಪಾಳ ಪುತ್ರನಂ ಮಂದರ ಧೈ

2. ರ್ಯ್ಯನಂ ವಿಬುಧರಕ್ಷಕನಂ ಫಣಿರಾಜವಂಶನಂ ಸಂದ ಮುಕುಂದಪದಪಂಕಜ ಬ್ರಿಂಗನನೀ ಜಗಜ್ಜನಂ

3 ಕುಂದದೆ ಬಣ್ಣಿಕುಂ ಧರೆಯೊಳೀಶ್ವರ ದೇವನನುಧ್ಘಪುಣ್ಯನಂ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ

4. ಮಂಡಳೇಶ್ವರಂ ಈಶ್ವರ ದೇವರಸರು ಹೆಗ್ಗಡೆ ಸಿಂಗಯ್ಯ ಗಂಡ ವಿಗ್ರಹ ಕೇಶವದೇವರ

5 ರಿಚ್ಛರನಾಗಿ ಬೆಳಗವತ್ತಿಯೊಳು ಸುಖದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರೆ ಶಕವರ್ಷದ ೧೦೮೮ ವ್ಯಯ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ

6 ಬ ೧೩ ಆದಿತ್ಯವಾರದನ್ದು ॥ ತುರಗದಳ ಪದಾತಿಬಲ ಬಿಲ್ಲಣಿ ಲಬ್ಬಣಿ ವಗ್ಗಸೇನೆ ಬಹುವಡೆಯಿಂ ಬೆಳಗ

II ಪಟ್ಟಿ—

7. ವತ್ತಿಯ ಕೋಟೆಯ ಮುತ್ತಿ ಪತ್ತಿ ಧುರದೊಳು ಬಲಿಗೌಡನ ಸುತ್ತಿ ನಯಂ ಬಿಡದೆ ತವೆ ತಾಗಿ ತಳ್ತಿಱಿದಿಳಿಯಿಕ್ಕಿ ಕೊ

8. ಣ್ಡರದೆ ಮೆಚ್ಚಿಸಿದಂ ಸುರಕನ್ನೆಯರ್ಕ್ಕಳಂ ॥ ಕರವಾಳಿಂ . ನಿಕ್ಕಲುಂ ತತ್ತಲಮಂ ಧುರ

9 ದೊಳು ಪಡಲಿಕ್ಕಲೊಕ್ಕಲು ಕರಬಿಲ್ಲ ಮಲ್ಲಗಾಡನಾಹವಧೀರಂ ॥ . . .

10 ನಭೀಕರಂ ಮುಂಡದ ತಂಡವೋ ಕರುಳ ಸಂಹತಿಯೋ . .

11 ಡು ನೋಳ್ಪವಗ . . ಗಾವುಡ ತನೂಭವ . .

12 ನು ಸ್ವರ್ಗ್ಗಸ್ತನಾದಲ್ಲಿ ಅವನ ಮಗ ಬಮ್ಮಯ್ಯ ಶಿವಯ್ಯ ಜೀಕಯ್ಯ

13 ಶಿವದವರಿದ ಕಲ್ಲ ನಿಱಿಸಿದ

Transliteration

I Band—

1 Ōm namah Śivāya l Simda-kulāmbara-dyumaniyam kali Mallanripāla-putranam Mamdara-dhai-

2. ryyanam vibudha-rakshakanam Phanirāja-vamśanam samda Mukumda-pada-pamkaja-brimganan ī jagaj-janam

3 kumdade bannikumdharey ol Īśvara dēvanan udgha-punyanam ‖ svasti samasta prasasti sahitam śrīman mahā-
4 mamdaleśvaram Īśvaradēvarasaru heggade Siṃgayya gamda-vigraha Kēśavadēvar a-
5 richhchhatan āgi Belagavattiyolu sukhadiṃ rājyam geyyuttire śaka varshada 1088 Vyaya-samvatsarada Bhādrapada
6 ba 13 Ādityavāradandu ‖ turaga-dala padātibala billani lakhkhani vaggasēne Bahu-vadeyim Beḷaga-

II Band—

7 vattiya kōteya mutti patti dhuradolu Baligaudana sutti nayam bidade tave tāgi talt irid iliyikki ko-
8 ndurade mechchisidam sura-kanneyarkkalam ‖ karavālim. . . nikkalum tatbalamam dhura-
9 dolu padalikkal okkalu kara-billa Mallagaudan āhava dhīraṃ ‖ . .
10. na bhīkaram mumdada tamdavō karula samhatiyō .
11 du nōlpavaga . . gāvuda tanūbhava . . . .
12. nu svarggastan ādalli avana maga Bammaya Śivayya Jīkayya .
13. Sivadavarida kalla nirisida

Translation.

Ōm Obeisance to Śiva The people unhesitatingly praise Īśvaradēva, the Sun in the sky of the Sinda-kula, king Malla's son, firm as (the mount) Mandara, protector of the learned, of the Phanirāja-vamśa, a bee at the lotus feet of Mukunda.

Be it well When, with all the titles, the illustrious mahāmandalēśvara Īśvaradēvarasa, Heggade Singayya and *arichchhata* Gandavigraha Kēśavadēva were in Belagavatti, ruling the kingdom in peace and wisdom in the Śaka year 1088, the year Vyaya, on Sunday the 13th lunar day of the dark half of Bhādrapada

With a great army (composed of cavalry, footmen, archers, *lakhkhani*, and *vaggasēne*), having from many sides surrounded, besieged and climbed the fort of Belagavatti and having attacked and pierced Baligauda in battle, pleased the celestial dames. With sword, having destroyed the army in the battle . Mallagauda, with bow in hand, [is] resolute in battle . is it a multitude of headless bodies? a heap of intestines? . when , son of . gavuḍa died, his son Bammaya, Sivayya, Jīkayya caused the stone to be erected

Note

The record is full of lacunæ as a number of letters in each line of the 2nd band have worn out and have been lost It belongs to the reign of the Sinda king Īśvaradēva I (circa 1166-1180), son of Mallanripāla Heggade Singayya and Gandavigraha Kēśavadēva seem to have been the officers under him

The date of the inscription is Ś 1088, Vyaya sam. Bhādrapada ba. 13 Ādi. corresponding to Thursday, 25th August 1166 A. D. if the ādhika Bhādrapada is taken, or Friday the 23rd September 1166 A.D if the nija Bhādrapada is taken Either way the week day is not Sunday as stated in the record.

The inscription records the exploits and death of a hero named Mallagauda in some battle probably against Baligauda.

67

Behind the same Siddhēśvara temple, on a stone set up at the back of the inscription No. Hl 50.

Size $2\frac{1}{2}' \times 2'$.

ಅದೇ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂದೆ ಹೊನ್ನಾಳಿ ನಂಬರು 50 ರ ಹಿಂಭಾಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 2'$.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮ ವ
2 ರ್ಷದ ೫೫ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರ
3. ದ ಮಾಘ ಬಹುಳ ಅಮಾವಾಸ್ಯೆ ಮಂಗಳ
4. ವಾರದಂದು ಅಗ್ರಾಹಾರಂ ಸೊರಡಿಯ ಹೊ
5. ನ್ನಯ ಮಗ ಬೀರಯ್ಯ ದೇವವೆಸ ಕಾಯಾ
6 ವಾಚಿಕಂ ಸರತ್ಥಿ ಪ್ರಮಾಣ ನಿಮಿತ್ತಮಾಗಿ
7 ಅಗ್ನಿಪ್ರವೇಶಂಗೆಯ್ದು ಶಿವಲೋಕ ಪ್ರಾ
8 ಪ್ತನಾದ ॥ ಬೆಳಗವತ್ತಿಯ ಕನ್ನಗಾವಂ
9 ಣ್ಡ ಕಲ್ಲನೆಟ್ಟ ಮಂಗಳ ಮಹಾ ಶ್ರೀ

Transliteration.

1. svasti śrīmach-Chālukya-Vikrama va-
2 rshada 55 neya Paridhāvi samvatsara-
3. da Māgha-bahula amāvāsye Mamgala
4 vāradamdu agrāhāram Soradiya Ho-
5 nnaya maga Bīrayya dēva-vesa kāyā-
6. vāchikam saratthi-pramāna nimittamāgī
7. agnipravēśam geydu Śiva-lōka-prā-
8. ptan āda ॥ Belagavattiya Kanna-gāvaṃ-
9. nda kalla netta mamgala mahā śrī

Translation.

Be it well On Tuesday the newmoon day of the dark half of Māgha in the year Parīdhāvi, the 55th year of the illustrious Chāḷukya Vikrama era —

Bīrayya, son of Honnaya of Soradı agrahāra, ın order to fulfil the oath, by deed and words, ın respect of some duty towards god, entered the fire and went to the world of Śıva Kanna gāvanda of Belagavattı set up the stone Good fortune.

Note.

Thıs ınscrıptıon stone has the usual sculptures of a vīragal. The first panel from below has the figure of the hero seated wıth folded hands, probably to fulfil some vow he had taken. In the mıddle panel, the celestıal nymphs are takıng the hero to *svarga*, whıle ın the thırd the hero ıs worshıppıng the lınga. The letters of the ınscrıptıon are worn out and could be read wıth great dıfficulty

The ınscrıptıon records the self-sacrıfice of Bīrayya, son of Honnaya of Soraḍı agrahāra, by enterıng fire The reason for thıs sacrıfice ıs not clear He appears to have taken some oath of observıng some *dēvavesa* (god's duty) and ın fulfilment of that vow he mıght have sacrıficed hımself.

Kannagāvunda set up the stone ın hıs memory.

The record ıs dated ın the 55th year of the Chālukya Vıkrama era The detaıls of datıng are Parīdhāvı sam Māgha ba Amāvāsye Mangalavāra, correspondıng to Tuesday, 7th February 1133 A D

68

At Mallıgēnahallı, Belaguttı majare, on a vīragal under the pıpul tree ın front of the Āñjanēya temple.

Sıze $2\frac{1}{2}' \times 1\frac{1}{2}'$

ಅದೇ ಬೆಳಗುತ್ತಿ ಮಜರೆ ಮಲ್ಲಿಗೇನಹಳ್ಳಿಯಲ್ಲಿ ಆಂಜನೇಯನ ಗುಡಿಯ ಮುಂದೆ ಅರಳೀ ಗಿಡದ ಕೆಳಗಡೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{2}'$

1 ಶ್ರೀಮತ್ ಬಳ್ಳವೆನಾಡ ಮಂನೆಯ ದಾ
2. ಸರನ ಪೆಂಮ್ಮ ಕೇತಯ್ಯ ನೆಲವತ್ತಿ
3. ಯ ಪೊಲೆಗೆ ತಾಗಿ ಕಾದಿ ಸತ್ತ ಮಂಗಳ

Transliteration.

1. śrīmat Ballave nāda mamneya Dā-
2. sarana Pemmma Kētayya Nelavattı-
3 ya polege tāgı kādı satta mamgala

Translation.

Pemma Kētayya, (servant) of Dāsara, the chıeftaın of the ıllustrıous Ballavenād, attacked ın the fight ? (*polege*) for Nelavattı, fought and dıed. Good fortune

Note.

Thıs short ınscrıptıon records the death of Pemma Kētayya, servant of Dāsara, the chıeftaın of Ballavenād, whıle fightıng. The meanıng of the word *pole* ın the ınscrıptıon ıs not clear

Dāsara appears to be the same as Dāsarasa who is mentioned in E. C. VII, Hl. 47 as a subordinate of the later Kadamba chief Taila The latter died in the year 1130 A.D The characters of the present record appear to belong to this period.

69

On a vīragal set up near the Vīrabhadra temple in the village Yeraganahālu, Belagutti hobli, Honnali Taluk

ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಬೆಳಗುತ್ತಿ ಹೋಬಳಿ ಯರಗನಹಾಳು ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8′ × 3′

I ಪಟ್ಟಿ—

1 ಅತನ ಕೊಂಡು ಹೋದಲ್ಲಿ ಹೆಂಡಿರಗೂಡಿ ಸುರಲೋಕಕ್ಕೆ ಕೊಂಡು ಹೋದರು । ಸಂಗೆಱೆನಾ

2 ಡ ಸೇನಬೋವ ದೇವರ್ಸರ ಬರಹ ಬೂಚೋಜನ ಮಗ ಚಂಣ್ಡೋಜನ ಬೆಸನು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

II ಪಟ್ಟಿ—

3 ಯರಗನಾಡ ಮಱೆವೊಕ್ಕರ ಕಾವ ಮಾಱಾಂತರ ಕೊಲುವ ಅಂಬಾದೇವಿಯ ಅಱವಟಿಗೆ

4 ಜಯ . ಡಿಯನೂ ಸಂಗೆಯ ನಾಯಕನೂ ಹೊಂನೂರ ನಾಡ ನ

5 ಡದು ಬೈರೆಯ ನಾಯಕನೂ ಆಯನೂರ . . ದಿನು

6 ಯೆ ಸಂಗೆಯ ನಾಯಕನು ಸಕವರ್ಷ ೧೩೧೮ ಸಂದ ವರ್ತಮಾನ ಧಾತು ಸಂವತ್ಸರದ ಮಾಘ ಶು ೪

7 ಗಾ ಸಂಗೆಯ ನಾಯಕನು ಸ್ವರ್ಗ್ಗಲೋಕವ ಸೂಱೆಯ ಕೊಂಡಲ್ಲಿ ದೇವಕಂನಿಕೆ ಯರು

8. ಸುರಗಣ ವಿಮಾನ . . . . . . ಚತುಸಮುದ್ರ

9 ಆ ಗುಡಿ ಆ . .

(ಮುಂದೆ ಸವೆದುಹೋಗಿದೆ)

Note.

This record is incomplete as many words are lost in it owing to a number of letters having become quite worn out and illegible The record begins from the second band and ends on the first

The inscription records the death of Samgeyanāyaka in some battle Samgeyanāyaka appears to have accompanied , . diya of Yaraganād, protector of refugees and destroyer of enemies, in an expedition against Honnūranād where he died fighting This is an instance of a vīragal set up in the birth-place of a hero.

The date of the record is Ś 1318 Dhātu sam Māga śu. 4, corresponding to Wednesday, 3rd January 1397 A D.

Dēvarasa of Sangerenād, the village accountant (sēnabōva) composed the inscription, while Chandōja, son of Būchōja, engraved it.

70

On a stone set up near the manure pit behind the Īśvara temple at the village Arunde belonging to the same hobli.

ಅದೇ ಹೋಬಳಿ ಆರುಂಡೆಯಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಹಿಂದೆ ತಿಪ್ಪೆಗುಂಡಿಯ ಹತ್ತಿರ ನೆಟ್ಟಿರುವುದು

1	ಶ್ರೀ ವಿಜಯೂ	6	ಭೋವ ಅಖಸಾ
2.	ರಾಮೇಶ್ವರ ದೇವ	7	ಲೆ ನೀಲಂಣ ಬಡ
3.	ರ ಗುಡಿಯ ಕಟಿ	8	ಗಿ ಪದುಮರ॥ಮ
4.	ಧಡೆ ಮಲ್ಲಿ ಗಾ	9	ನ್ಯ ಮಟಕೆ ನಿಂಗೋ
5	ಂಡ ಗೌಡ ಸೇನ	10	ಜಗೆ ಕೊರ ಭೂಮಿ

Note.

This is an instance of a grant of land made to the architect who built the temple. Malligaunda, the village headman, the village accountant, the goldsmith Nīlanna and the carpenter Padumara together granted the land where the stone is set up, to the architect Ningōja for his having constructed the Vijayarāmēśvara temple The donors appear to have granted the land to some mutt also. The record is not dated , but the characters appear to belong to about the 18th century A. D. The figures of chisel, hammer, pincers, etc., are carved below

71

On a *satigal* standing near the musafirkhana in the village Saulanga, Belagutti hobli, Honnali taluk

ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಬೆಳಗುತ್ತಿ ಹೋಬಳಿ ಸೌಳಂಗ ಗ್ರಾಮದಲ್ಲಿ ಮುಸಾಫಿರ್‌ಖಾನೆ ಹತ್ತಿರ ನಿಂತಿರುವ ಸತಿಕಲ್ಲು

ಪ್ರಮಾಣ $5' \times 2\frac{1}{2}'$

I ಪಟ್ಟಿ—

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಶ್ಶಿವಾಯ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
2. ಭಾಯ ಸಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೩೨೪ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರ ಸ . ಸೋಮ
3. ವಾರದಲು ಅರಮನೆಗೊಂಡಿಯರಗಂಡ ಸ್ವಾಮಿಗೆ ದ್ರೋಹಿಗಳಗಂಡ ಸ್ವಾಮಿ . . . ಗಂಡ

II ಪಟ್ಟಿ—

4. ದ ಸಾನ್ನಿಹ . ಅಖಾಡವಾಸವಳ . . . . ಬಯಿರ ಗೌ
5. ಡನ ಮಗ ಅರಿಯಪನು ಆತನ ಸ್ತ್ರೀಯರು ದೇವೂಯಿ ಮಲ್ಲಾಯಿಗಳು ಸ್ವರ್ಗಸ್ತರಾದಡೆ ಕಾಳೆ ಕಂಸ . . .
6. ಶ್ರೀ ಪುರಹರ ಬ್ರಹ್ಮಾದಿಗಳ ದೇವರ ಸಮೀಪಕ್ಕೆ ಪೊಯಿದರು ಚೀಲಗೌಡನ ಸಾಸಾನಕ್ಕೆ ಮಂ
7. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಹಡಪದ . . .

Note.

This vīragal inscription records the death of a hero named Ariyapa, son of Bayiragauda, champion over the palace *gondis*, champion over those who are

traitors to their masters . . . . . . His wives Dēmāyi and Mallāyi are also said to have died Chīlagauda caused the inscription to be written The date of the record Ś 1324 Chitrabhānu sam corresponds to 1402 A D.

72

On a vīragal set up in front of the police station at the same village Saulanga.

ಅದೇ ಸೌಳಂಗದಲ್ಲಿ ಪೋಲೀಸ್ ಸ್ಟೇಷನ್ನಿನ ಎದುರಿಗೆ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 2′×2′

I ಪಟ್ಟಿ—

1. ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೆ
2. ಸಕವರುಸದ ೧೩೧೪ವಿಸು ಸಉತ್ಸರದ ಸ್ರಾವಣ ಸು ೧೦ಬು ಶ್ರೀ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಸ್ವರ ಚತು
3. ಸ್ಸಮುದ್ರಾಧೀಸ್ವರ ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಮೂರುರಾಯರ ಗಂಡ ಶ್ರೀವೀರ ಹರಿಹರರಾಯರು
4 ಪೃಥವೀ ರಾಜ್ಯಂಗೆಯಿಉತ್ತಿರುಹಲ್ಲಿ ಆರಗದ ಜಂನರ್ಸ ಒಡೆಯರು ನಾಡಿ (?) ಸವುಳಂಗಿಯ

II ಪಟ್ಟಿ—

5 ಗೌಡ ಸವುಳಂಗದ ಕರಿಯಗಉಡನ ಸಕವರಿಸದ ಸಾಯಿರದ ಮೇಗಣ (?) ದಣ್ಣಾಯಕನ ಯಿತುಱಬಗೌಡ
6 ಮಲಪನ ಕಾಳೆಗದಿ ಸಮರಂಗದೊಳು ಬಿದನು ‖ ಆತನ ತಂದೆ ಹಾಡಿಯ ಹರಿಗೆ ನಾಯಕ ಮಡಿಸಿದ ಬೀರಗಲು ‖
7. ಯೀ ಬೀರಗಲ ಮಡಿದತ ಮುದ್ದೋಜನಮಗ ದೇವೋಜನು ‖ ಮಂಗಳ ಮಹಾ

Note

This is another vīragal inscription which records the death of a warrior named Turabagauda in the battle against Malapa The meaning of the inscription, however. is not quite clear Turabagauda appears to have been the Dannāyaka of Jannarasa Vodeyar of Āraga who was a subordinate of Harihara II (E C VIII, Tl 31).

The record belongs to the reign of Harihara II, the Vijayanagar king, who is praised as śrī rājādhirāja, rājaparamēśvara, lord over the four oceans, champion over those rulers who break their word, and champion over the three rāyas

The date of the record is Ś 1314, Vishu sam Śrā. su 10 Bu Ś 1314 is, however, Āngirasa Apparently it is a mistake for Ś 1323 which corresponds to the cyclic year Vishu Taking the latter year, the date corresponds to Wednesday, 20th July 1401 A.D

A Kariyagauda is mentioned in the inscription. His relationship either with Turabagauda or with Jannarasa Vodeyar cannot be determined.

The stone was set up by Hādiya Harige-nāyaka, the father of the hero, while it was made by Dēvōja, son of Muddōja.

73.

A paper sannad granted by Krishnarāja Wadiyar III of Mysore to Bakshi Bhīma Rao of the Savar Kacheri, in the possession of Mr. Sridhara Rao Badami, Jahagirdar.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಜಹಗೀರ್‍ದಾರ್ ಮ॥ ರಾ॥ ಶ್ರೀಧರರಾವ್ ಬಾದಾಮಿಯವರ ವಶದಲ್ಲಿರುವ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಸನ್ನದು

Śrī Krishna (signature in Kannada)

Śri Chāmarāja Vadēra tanuja Krishnarāja Vadēra

Krishnarājavadayar yāni

1. Harēr līlā Varāhasya damshtrā damdas-sa pātuvah hē-
2 mādri kalaśā yatra dhātrīch-chhatra-śriyam dadhau svasti sri
3. vijayābhyudaya Śālivāhana śaka varsha 1740 Bahu-
4. dhānya nāma samvatsara Āsvīja śuddha paurnama Budhavāri śrīma-
5 d rājādhirāja rāja-paramēśvara praudha-pratāpāpratima-
6. vīra narapati birudemtembara-gamda lōkaika-vīra Yadu-kula-
7. payah pārāvāra kalānidhi śamkha chakrāmkuśa kuthāra
8. makara-machchha-śarabha-sālva-gaṃdabhēruṃda-dharaṇī-varāha Ha-
9. numad-garuḍa-kamthīravādyanēka birudāmkita Mahī-
10 śūra srī hajūr Savār Kachēri Bakshi Bhīma-
11. rāv yās sarva mānya ināṃ sannad nirūpile lēkhanā-
12. jnā aisīje sarakār kumpani Imgraj bahaddur yās phauj
13. Himdusthān mōhimkēle tyaham raha sarakār-tēje phauj
14 sahit tumhās ravāna karūn pāthēvile asit tikadi rā-
15. ja-kārya hōnēse sarvahi urkata karūn sarakār
16 Imgraj bahaddur oppara rāshtrata dēkhīl sarakārte yaśāsa āchaṃdrā-
17. rka asījēs jayaprada karūn phauj suda hajūr yēvun dākha-
18. l jaharā yēvun tumhi gharānjai itbādi vo mehnati khair
19 khāhi sarkārcha śrēyaś chimtaka jānōn tumcha putra-pau-
20. tra pārampar ināṃ chālanēs serfrāj harmāvilāhe tē di-
21. vān kachari dākhalēme bērīj patti pramāne kul asali vo dākhali
22 bāg dahanmadi talāv kattā matē anikattā sahit bērīj kanthīrāyī
(Here comes the detail of the grant and then)
23. muvājiye asali gāv sāth dākhali dōn bāg ēk dhānmadi ēk talāv
24. khattā nālā anekatta vagaire ināmati sudā kulbērij kaṃthīrāyi tērāsauhe
25. pānchāyisi honn pāv pallam don vīsa gāv jamīn bāg vagaire tumhās ināṃ

26. sarvamānya sarpharāj pharmāvūn dileāhe tari salva-
27 jkur Bahudhāny samvatsara pāsōn sadari asali dākhali
28. dhānmadi aur bāg talāv katta jamīn vagaire tumchi jimēs
29. ghēvūn ya yellekatt chatussīmātil sāguvali cha halaj
30 jamīn aimda sāguvali hōnēch jamīn gōvami
31. sahit sāguvali karavane chi vo talāv vagaire bāndhavūn ghē
32 nēche achchkatt dēkhīl karuvūn ya jamīnil til tarīl
33 vo khushki bāgāyat vo hulgāval maravali phala-vriksh
34 maddi chakkam patamg śrīgamdh vagire vo nagadiyāt anāj jin-
35. si sāyal karaga-padi jātmāne hulbanni vagaire terigi itegi
36 bajebāb dēkhīl sakala svāmyahi rēkhēkarūn dē-
37. vūn anubhavitēne yātt yille chatus-sīmātil nidhi ni-
38 kshēp jala taru pāshāna akshīni āgāmi siddha sādhya
39. bhanāyāche yashta bhōga tēja svāmyāch vo ainda tumhi
40 karanēcha ādi kraya dāna parivartana bhanayachādya-
41 vahāra chatushtaya karne sahit tumhēch bādhy sadari a-
42. sali dākhali vo bhāg dhānmadi talāv vagaire yalle chatus sī
43 mās chakkbamdi karūn dētēs vo gāv jamīn sahit
44. tumche jummā karūn nirupādhik sarvamāny sāla-
45 vūn ghēvūn yētēs sadari tāllūk jāgache āmīlās sanna-
46 dsadar kē lāhe dyā pramāne gāv jamīn vagaire tumche
47 svādhīnēch ghēvūn darōbast jamīn sāguvali karavūn
48 yāth huttuvali jahalate tumhi vo tumse putr pautr samtati
49 pāramparya anubhavīt sukarūp asane mhanūn tārīkh chauda māhe Akotōbar
50 san athrāse athra yisvi khat Rāmāji pamt munshi hajūr (in the King's own handwriting in Kannada characters) sāliyānā
51. kamthirāyi sāvirada munnūrru yam
52. bhataidu hāgu mūrru vīsa-
53. kke grāma yēlu dakhillu yarradu sa-
54 hā putra pāutra pāramparyavāgi
55 annubhavaśikomdu sarakārada kela-
56. sadalli nirvamchaneyimda nadadukom
57 du barruvadu rruju śrī Krishna

Note.

This is a sannad granted by Krishnarāja Wadiyar III of Mysore to Bhakshi Bhīma Rao of the Huzur Sawar Kachēri in recognition of the able and distinguished services rendered by the latter to the British and Mysore Governments. It bears the Mahārāja's signature and seal at the top and, excepting for the lines 51 to 57

which are written in the king's own handwriting in the Kannada language and characters, is in the Marathi characters and language At the end of the sannad occurs again the signature of the Mahārāja in Kannada

The sannad is dated 14th October 1818 A D and the corresponding date of the Hindu calendar is also given. It records the grant of seven *asali* villages and two *dākhle* villages to Bhakshi Bhīma Rao and his descendants in perpetuity with all the rights of ownership, that is with powers to sell, pledge, etc

Some details about the character and achievements of Bhakshi Bhīma Rao are also recorded in the sannad. It is said that he was despatched in charge of the Mysore Horse to help the English in Hindustan and that he acquitted himself so well that the Mysore sircar gained great fame It is further said that on his safe return with the conquering troops, this grant was made in consideration of his being a trustworthy and faithful officer, of noble descent, a well wisher of the Mysore Government and a promoter of its prosperity and greatness

A stone inscription on a slab in the verandah of the Māri shrine at Hattavāl, Nanjangud taluk, (M A. R. 1940, p 183, No. 49) records the gift of the village of Hattavāl as inām kodage by the Mahārāja Krishnarāja Wadiyar III to Bhakshi Bhīma Rao on October 13, 1818 A D The officer is also referred to in M.A.R 1912, pp. 61-62, as having made certain gifts to the Śrīkanthēśvara temple at Nanjangūd

74

At Bēcharak Bomlāpur in the hobli of Bilikere of Hunasūr taluk, in the land of Venkataramanegauda, son of Honnalliamma

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ಬಿಳಿಕೆರೆ ಹೋಬಳಿ ಬೇಚಿರಾಕ್‘ ಬೊಂಮಲಾಪುರದಲ್ಲಿ ಹೊನ್ನಳ್ಳಿಅಮ್ಮನ ಮಗ ವೆಂಕಟರಮಣೇಗೌಡನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1'$.

1. ಶಕವರ್ಷ ೯೩೫
2 ನೆಯ ಪ್ರಮಾದೀಚ
3 ಸಂವತ್ಸರದ ಆ
4. ಷಾಢ ಸು ದಸಮಿ
5. ಸೋಮವಾರದೊಳ್
6 ಮಾಕಬ್ಬೆಗಂತಿಯು
7. ಮಡಿಬದಬೀಚಗ
8 ವುಡಪರೊಕ್ಷವಿ
9. ನಯಂನಿಸಿಧಿಗೆ
10 ಯಕಲ್ಲನಿಱಿ
11 ಸಿದಂ ॥

Transliteration.

1. Sakavarsha 935
2. neya Pramādīcha
3. samvatsarada Ā-
4. shādha su dasami
5. Sōmavāradol
6. Mākabbegamtiya
7. Madibada Bīchaga-
8. vuda parōksha vi
9 nayam nisidhige-
10. ya kalla niri
11. sidam

Translation.

In the Śaka year 935, the year Pramādīcha, on Monday the tenth lunar day of the bright half of Āshādha, Mākabbegantı (died) Bīchagavuda of Madıba set up the *nısıdhıge* stone as *parōksha-vınaya* (ın her memory)

Note

This ıs a nıshadhı stone set up ın memory of a certaın Mākabbegantı by Bīcha-gauda No other detaıls about Mākabbegantı are gıven The date of the record Ś 935 Pramādīcha sam Āshādha śu 10 Sō. corresponds to 21st June 1013 A.D., a Sunday and not Monday as stated ın the record If we take the solar month Karkātaka for Āshādha, the date corresponds to 20th July 1013, a Monday. Instead of the lunar months the solar months are gıven ın some ınscrıptıons of the western part of the Mysore state The same may be the case here also and hence the latter date seems to be the date of the present ınscrıptıon

75.

Perȷjarangı grant of the Ganga kıng Rāchamalla I of Śaka 741, purchased from Mr. C. K. Channegowda of Sālıgrāma. [Plates XIX, XX].

7 plates wıth rıng and seal of an elephant.

ಎಡತೊರೆ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದ ಮ॥ ರಾ॥ ಸಿ ಕೆ ಚನ್ನೇಗೌಡರಿಂದ ಕೊಂಡುಕೊಂಡ ಗಂಗರಾಜ ರಾಚಮಲ್ಲನ ತಾಮ್ರಶಾಸನ

7 ಹಲಗೆಗಳು ಆನೆಯ ಮುದ್ರೆ ಉಂಗರಸಹಿತ.

I b 1 *ಸ್ವಸ್ತಿ ಜಿತಂ ಮ್ಭಗವತಾಂ ಗತಗನಗಗನಾಭೇ [ನ]ಪತ್ಮನಾಭೇನಶ್ರೀಮಜ್ಜಾನ್ನವೇಯಕುಲಾಮ
2 ಲ ವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಕರಃ ಸ್ವಖಾಪ್ಗೇಕಪ್ರಹಾರಖಣ್ಡಿತಮಹಾಶಿಲಾಸ್ತಮ್ಭಲಬ್ಧಬ
3. ಲ ಪರಾಕ್ರಮೋ ದಾರುಣಾರಿಗಣವಿದಾರಣೋಪಲಬ್ಧಭ್ರ(ವ್ರ)ಣವಿಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾ
4 ಣ್ವಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿವರ್ಮ್ಮ ಧರ್ಮ್ಮಮಹಾಧಿರಾಜಸ್ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ವಾ
5 ಗತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯವಿಹಿತವೃತ್ತಃ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮ[ಮಾ]ತ್ರಾಧಿಗತರಾಜ್ಯ
6 ಪ್ರಯೋಜನೋ ವಿದ್ವತ್ಕವಿಕಾಞ್ಚನ ನಿಕಷೋಪಲಭೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃ
7 ಕುಶಲೋ ದತ್ತಕಸೂತ್ರವೃತ್ತೇಃಪ್ರಣೇತಾ ಶ್ರೀಮಾನ್ಮಾಧವಮಹಾಧಿರಾಜಃತತ್ಪ(ತ್ಪು)ತ್ರಃ ಪಿತೃಪೈ
8 ತಾಮಹಗುಣಯುಕ್ತೋನೇಕ ಚಾತುರ್ದನ್ತಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ ಸಲಿಲಾಸ್ವಾದಿತಯಶಾಃ ಶ್ರೀ
9 ಮದ್ಧರಿವರ್ಮ್ಮಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರೋ ದ್ವಿಜಗುರುದೇವತಾಪೂಜನಪರೋ ನಾರಾಯಣ ಚರಣಾ ನಿ
10. ಹಿತ ಭಕ್ತಿ ಶ್ರೀಮನ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃತ್ರ್ಯಮ್ಬಕ ಚ[ರ]ಣಾಮ್ಭೋರುಹರಜಃಪ್ವಿ
11 ತ್ರಿ ಕೃತಾ (ತೋ)ತ್ತಮಾಙ್ಗಃ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯಃ ಕಲಿಯುಗ ಬಲಪಙ್ಕಾ
12. ವಸನ್ನ ಧರ್ಮ್ಮವೃಷೋದ್ಧರಣ ನಿತ್ಯಸನ್ನದ್ಧಃ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಶ್ರೀಮ
II a 13. ತ್ಕದಮ್ಬ ಕುಲಗಗನಗ [ಭ] ಸ್ತಿಮಾಲಿನಃ ಕೃಷ್ಣವರ್ಮ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯ್ಯೋ
14. ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂರಿತಾನ್ತರಾತ್ಮಾ ನಿರವಗ್ರಹಪ್ರಧಾನಶೌರ್ಯ್ಯೋ ವಿದ್ವತ್ಸುಪ್ರ

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* The orthography of thıs record ıs full of faults For a correct versıon, *vıde* No 34 of thıs Report, lınes 1 to 64

15 ಥಮಗಣ್ಯಃ ಶ್ರೀಮಾನ್ಕೊಙ್ಗಣಿಮಹಾಧಿರಾಜಃ ಅವಿನೀತನಾಮಾ ತತ್ಪುತ್ರೋ ವಿಜೃಮ್ಭಮಾಣಶಕ್ತ (ಕ್ತಿ)ತ್ರ

16. ಯಃ ಅನ್ದರಿ ಆಲತ್ತೂರ್ಪ್ಪೊರುಳರೆ ಪೆಣ್ಣಗರಾದ್ಯನೇಕಸಮರಮುಖಮಕ(ಖ)ಹುತ ಪ್ರಹತಶೂರಪು

17 ರುಷಪಶೂಪಹಾರವಿಘಸ್ತಿ ವಿಹಸಿ(ಸ್ತೀ)ಕೃತ ಕ್ರಿ(ಕೃ)ತಾನ್ತಾಗ್ನಿಮುಖಃ ಕಿರಾತಾರ್ಜ್ಜುನೀಯ ಪಞ್ಚದ

18. ಶಸ್ಸರ್ಗ್ಗಟೀಕಾಕಾರೋ ದುರ್ವ್ವಿನೀತನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರೋ ದುರ್ದ್ದಾನ್ತವಿಮರ್ದ್ದವಿಮೃದಿತವಿ

19. ಶ್ವಮ್ಭರಾಧಿಪಮೌಲಿಮಾಲಾಮಕರನ್ದ ಪುಞ್ಜ(ಂಜ)ಪಿಞ್ಜ(ಪಿಂಜ)ರೀಕ್ರಿಯಮಾಣ ಚರಣಯುಗಲನ

20 ಳಿನೋ ಮುಷ್ಕರನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಶ್ಚತುರ್ದ್ದಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತವಿಮಲಮತಿಃ

21 ವಿಶೇಷತೋ ನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋ ರಿಪುತಿಮಿರನಿಕರನಿರಾ

22 ಕರಣೋದಯಭಾಸ್ಕರಃ ಶ್ರೀವಿಕ್ರಮಪ್ರಥಿತನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ಅನೇಕ

23. ಸಮರಸಮ್ಪಾದಿತ ವಿಜೃಮ್ಭಿತದ್ವಿರದರದನಕುಲಿಶಾಭಿಘಾತ[ಃ] ವ್ರಣಸಂರೂಢಭಾಸ್ವದ್ವಿಜಯ

24. ಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಃ ಸಮಧಿಗತ ಸಕಲಶಾಸ್ತ್ರಾರ್ತ್ಥ ತತ್ವಸ್ಸಮಾರಾಧಿತ

II b. 25 ತ್ರಿವರ್ಗ್ಗೋ ನಿರವದ್ಯಚರಿತಪ್ರತಿದಿನಮಭಿವರ್ದ್ಧಮಾನಪ್ರಭಾವೋ ಭೂವಿಕ್ರಮನಾ

26 ಮಧೇಯಃ ಅಪಿಚ ನಾನಾಹೇತಿಪ್ರಹಾರ ಪ್ರವಿಘಟಿತಭಟೋರಮ್ಕವಾಟೋತ್ತಿತಾ ಸೃಗ್ಧಾರಾ

27. ಶ್ವಾದ ಪ್ರಮತ್ತದ್ವಿಪಶತಚರಣ ಕ್ಷೋದಸಮ್ಮರ್ದ್ದಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನರಪತಿ

28. ಮಜಯದ್ಯೋವಿಳನ್ದಾಭಿಧಾನೇ ರಾಜಾ(ಃ) ಶ್ರೀವಲ್ಲಭಾಕ್ಯಸ್ಸಮರಶತಜಯಾವಾಪ್ತ ಲಕ್ಷ್ಮೀವಿಲಾ

29. ಸಃ ತಸ್ಯ(ಸ್ಯಾ)ನುಜೋನತನರೇನ್ದ್ರ ಕಿರೀಟಕೋಟಿರತ್ನರ್ಕ್ಕದೀಧಿತಿವಿರಾಜಿತ ಪಾದಪತ್ಮ(ದ್ಮ)ಃ ಲಕ್ಷ್ಮ್ಯಸ್ವಾ(ಸ್ವ)ಯಂ

30. ವೃತಪತಿ(ರ್ನ)ನ್ನರ್ವಕಾಮನಾಮಾ ಶಿಷ್ಟಪ್ರಿಯೋರಿಗಣದಾರಣಗೀತ ಕೀರ್ತ್ತಿ(ಃ)ತಸ್ಯಕೊ

31. ಙ್ಗಣಿಮಹಾರಾಜಸ್ಯ ಶಿವಮ(ಮಾ)ರಾಪರನಾಮಧೇಯಸ್ಯ ಪೌತ್ರಃ ಸಮವನತ ಸಮ

32. ಸ್ಥ (ಸ್ತ)ಸಾಮನ್ತಮಕುಟತಟಘಟಿತಬಹಲರತ್ನವಿಲಸದಮರಧನು(ಃ) ಕಣ್ಡಮಣ್ಡಿತ ಚರಣ

33. ನ(ರ)ಖಮಣ್ಡಲೋ ನಾರಾಯಣಚರಣನಿಹಿತ ಭಕ್ತಿಃ ಶೂರಪುರುಷತ(ತು)ರಗನರವಾರ

34. ಣ ಘಟಾಸಂಘಟ್ಟ ದಾರುಣಾ ಸಮರಶಿರಸ(ಸಿ)ನಿಹಿತಾತ್ಮ ಕೋಪೋಭೀಮಕೋಪಃ ಪ್ರಕಟ

35. ರತಿಸಮಯ ಸಮನುವರ್ತ್ತನ ಚತುರಯುವತಿಜನ ಲೋಕಧೂರ್ತ್ತೋ ಲೋಕಧೂರ್ತ್ತೋಃ(ರ್ತ್ತಃ) ಸುದುರ್ದ್ಧ

36. ರಾನೇಕಯುದ್ಧಮೂರ್ದ್ಧ್ನ ಲಬ್ಧವಿಜಯಸಮ್ಪದಹತಗಜ[ಘ]ಟಾಕೇಸರಿ ರಾಜಕೇಸರಿ ಅಪಿಚಯೋ

III a. 37. ಗಜ್ಗಾನ್ವಾ(ನ್ವ)ಯ ನಿರ್ಮ್ಮಲಾಮ್ಬರತಲವ್ಯಾಭಾಸನ ಪ್ರೋಲ್ಲಸತ್ಮಾರ್ತ್ತಣ್ಡೋರಿಭಯಙ್ಕರಃ ಶುಭ

38. ಕರಃ ಸ್ಸ(ಸ)ನ್ಮಾರ್ಗ್ಗರಕ್ಷಾಕರಃ ಸೌರಾಜ್ಯ[ಂ]ಸಮುಪೇತ್ಯರಾಜಸಮಿತೋರಾಜನ್ಗುಣೈರುತ್ತಮೈ[ಃ] ರಾಜಾ

39. ಶ್ರೀಪುರುಷಶ್ಚಿರಂ ವಿಜಯತೇ ರಾಜನ್ಯಚೂಳಾಮಣಿಃ ಕಾಮೋ ರಾಮಾಸು ಚಾಪೇದಶರತ(ಥ)ತ

40 ನಯೋ ವಿಕ್ರಮೇಜಾಮದಗ್ನ್ಯಃ ಪ್ರಾಜ್ಯೈಶ್ವರ್ಯ್ಯೇಬಲಾರಿರ್ಬ್ಬಹುಮಹಸಿರಭಿ(ವಿಃ)ಸ್ವಪ್ರಭುತ್ವೇ[ತ್ವೇ]

41. ಧನೇಸಃ(ಶಃ) ಭೂಯೋವಿಖ್ಯಾತಶಕ್ತಿಸ್ಸ್ಫುಟತರಮಖಿಲಪ್ರಾಣಭಾಜಾವಿಧಾ [ತಾ] ಧಾತ್ರ್ಯಾಸ್ಸೃಷ್ಟಪ್ರ

42. ಜಾನಾಮ್ಪತಿರಿತಿಕವಯೋ ಯಂಪ್ರಶಂಸನ್ತಿ ನಿತ್ಯಃ(ತ್ಯಂ) ಸತುಪ್ರತಿದಿನಪ್ರವಿ(ವ)ರ್ತ್ತಮಹಾ

43. ದಾನಜನಿತ ಪುಣ್ಯಾಹಘೋಷಮುಖರಿತ ಮನ್ದಿರೋದರೇಣ ಶ್ರಿಪುರುಷ ಪ್ರಥಮ [ನಾಮ] (ಧೇ)

44. ಧೇಯೇನ ಪೃತುವಿಕೊಙ್ಗಣಿಮಹರ(ಹಾರಾ)ಜಃ ತತ್ಪುತ್ರಃ ಪ್ರತಾಪವಿನಮಿತಸಕ [ಲ] ಮಹೀಪಾಲ

45. ಮೌಲಿಮಾಲಾಲಾ [ಲಿ] ತ ಚರಣಾರವಿನ್ದಯುಗಲೋನಿಜಭುಜವಿರಾಜಿತ ನಿಶಿತಖಟ್ಗ(ಡ್ಗ)ಪಟ್ಟ

46 ಸಮಾಕೃಷ್ಟ(ಷ್ಟಾ)ನಿಷ್ಟಧರಾವಲ್ಲಭಜಯಶ್ರೀ ಸಮಾಲಿ[ಂ]ಗಿತ ಸಮರಮುಖಸಮ್ಮುಖಾಗತ
47 ರಿಪುನೃಪತಿ ಗಜಘಟಾ ಕುಮ್ಭನಿರ್ಭೇದನೋಚ್ಛಲಿತರಕ್ತಚ್ಛಟಾಪಾತ ಪಾಟಾ(ಟ)ಲಿತ ನಿಜಭು
48. ಜಸ್ತಮ್ಭಃ ಆಕರ್ಣ್ಣಸಮಾಕೃಷ್ಟ ಚ(ಚಾ)ಪಚಕ್ರ ವಿನಿಮು(ರ್) ಕ್ತ ನಾರಾಚಪರಂಪರಾಂ ಪತ್ರೋ
(ರಾಪಾತ) ಪಾತಿತಾ

III b. 49. ರಾತಿಮಣ್ಡಲೋ ಬಹುಸಮರ ಸಮಾರ್ಜ್ಜಿತ ಜಯಪತ(ತಾ)ಕಾಶತಶಬಲಿತ ನಭಸ್ತಲಃ
50. ಯಸ್ಮಿನ್ಪ್ರಯಾತ ವತಿಕೋಪವಸಂ(ಶಂ)ಮ್ಮಹಿಶೇಯಾನ್ಧಿ(ನ್ತಿ)ಷಣ(ಣಾ)ದ ಹಿತಭೂಮಿಭುಜೋರಣಾ
51 ಗ್ರೆ ಅತ್ರಾವಲಿವಲಯ ಭೀಷಣಮನ್ತಕಸ್ಯ ವಕ್ತ್ರಾನ್ತರ[ಂ]ಕ್ಷತಜಕರ್ದ್ದಮದುನ್ನಿರೀ
52. ಕ್ಷಃ (ಕ್ಷಂ) ಸತುಶಿಶಿರಕರನಿಕರ ನಿರ್ಮ್ಮಲಾ(ಲೋ)ನಿಜಯಶೋರಾಶಿ ವಿಶದೀಕೃತದಶಾಶಾಚಕ್ರವ
53. ತ್ತಿಲಕ್ಷಣೋಪಲಕ್ಷಿತಾ ನಿರಪೇಕ್ಷಪರೋಪಕಾರಸಂಪಾದನೈಕವ್ಯಾ(ವ್ಯ)ಸನಃ ಪ್ರವರ್ತ್ತಿತನ್ಯಾ
54 ಯ ಬಲ ಸಮುನ್ಮು(ನ್ಮೂ)ಲಿತ ಕಲಿಕಾಲವಿಲಸಿತೋ ನಿಪುಣನಿಜನೀತಿ ಪ್ರಯೋಗಾಪಹ
55 ಸಿತೋ ಬೃಹಸ್ಪತಿ ಕುನೃಪತಿಕದಮ್ಬಕಪಟಕೋಟಿವಿಘಟಿತ ಧರ್ಮ್ಮಾವಲಮ್ಬನ
56. ಶಿಲಾಸ್ತಮ್ಭಾಯಮಾನ ಚರಿತಃ ಸತತಪ್ರವೃತ್ತದಾನ ಸನ್ತರ್ಪ್ಪಿತದ್ವಿಜಾತಿಲೋಕಃ ಪ್ರೋ
57 ನ್ಮೂಲಿತ ವಿಕಾರೇಣ ಸರ್ವ್ವಲೋಕೋಪಕಾರಿಣಾ ಯಸ್ಯದಾನೇನ ದಿನ್ನಾಗದಾನಧಾರಾಪ್ಯಧಃ
58. ಕೃತಃ ಅಪಿಚ ಜದಾ(ಟಾ)ನಾ ಸಂಘಾತ್ಯೈರಿಪ(ಹ)ಭುವಿಕೃತಾನೂನ ವಿಪದಾ(ಂ)ಕಾಲನಾಮಾಧಾರೋ
59 ಬುಧಜನಹ(ಹಿ)ತಾಪಾದನಪರಃ ಗುಣಾ(ನಾಂ)ಶುದ್ಧಾನಾಮಪಿ ನಿಯತಮುತ್ಪತ್ತಿ ಭವನ(ಂ)ನೃಪಾ
60 ಣಾನೇತಾಯಃ ಕವಿರಿತಿಮತ ಕ(ಕಾ)ವ್ಯಕುಶಲಃ(ಲೈ) ದುರ್ವ್ವಿ(ರ್ವ್ವಗಾ) ಗಹಪಣಿ ಸುತಮತಪಾರಾ
ವಾರಪಾರಾ(ರ)

IV a 61. ದೃಸ್ವಾ (ಶ್ವಾ)ಪ್ರಮ(ಮಾ)ಣ ಶಾಸ್ತ್ರಶಾಣ ನಿಶಾತಿಕೃತ ಧೀರಧಿಷಣ ಸಾಮುಜತನ್ತ್ರತತ್ವಾವಬೋಧ
62 ವಿಮಳೀಕೃತ ಬುಧೋ ಹಸ್ತಿನಿವಕ್ತ್ರೋತ್ಥಪಯತಿ ಪ್ರವರಮತಾವಬೋಧಗಭೀರಮತಿಃ ವಿದ್ವ
63 ನ್ಮತಿವಿತ [ತಿ] ವಿಕಲ್ಪಿತಯತಯಾವಿಚಾರವಿಚಾ(ಚ)ಕ್ಷಣೋಙ್ಗೀಕೃತ ತುರ[ಂ]ಙ್ಗಮಾಗಮಪ್ರಯೋಗ
64 ಪರಿಣತೋ ಧನುರ್ವಿದ್ಯಾಮ್ಬೋರುಹವನಗಹನ ವಿಕ(ಕಾ)ಸನ ವಿದಗ್ಧಮರೀಚಿಮಾಲಿನಿಜನಿರ್ಮ್ಮಿತ
65 ಗಜದನ್ತಕಲ್ಪನಾ(ಗಮಾನ)ಗನಾಲ್ಪಚೇತಾವಿರಚಿತ ಸೇತುಬನ್ಧನಿಬನ್ಧನಾನನ್ದಿತವಿಪಶ್ಚಿಮ(ನ್ಮ)ಣ್ಡಲ
66. ಸ್ಸಕಲ[ನಾ]ಟಕವಿಷಯ ಸನ್ಧಿಸನ್ಧ್ಯ(ನ್ಧ್ಯಂ)ಗಾದಿಯೋಜನಾಚತುರೋನಿರುಪಮ ನಿಜರುಪ ನಿರ್ಜ್ಜಿ
67 ತಮಕರಧ್ವಜೋ ಮಕರಧ್ವಜ ಗುರುಚರಣ ಸರೋಜಪಿನಮನ ಪವಿತ್ರೀಕೃತಾ(ತೊ)ತ್ತಮಾಙ್ಗಃ
68 ಮುದುಗುನ್ದೂರ್ನ್ನಾಮಗ್ರಾಮೋಪವಿಷ್ಟರಾಷ್ಟ್ರಕೂಟ ಚಾಳುಕ್ಯಹೈಹಯಪ್ರಮುಖಪ್ರವೀರಸನಾ
69 ಧ ವಲ್ಲಭ ಸ್ಸೈನ್ಯವಿಜಯ ವಿಖ್ಯಾಪಿತಪ್ರಾಭ(ಪ್ರಭಾ)ವಃ ಅಪಿಚ॥ಥೋರಾಶ್ವೀಯ ಸಮನ್ತಾತ್ಪ್ರಬ
70 ಲಮುಪಗತವ್ಯಾಪ್ತದಿಕ್ಚಕ್ರವಾಳಂ ನಿರ್ಜ್ಜಿತ್ಯಾನೇಕ ಸಂಖ್ಯೈರ್ನ್ನಿಶಿತ ನಿಜಭುಜೋನ್ಮುಕ್ತ ನಾರಾಚ
ಜಾಲೈದೇ
71 ವೋಯಃ ಪ್ರಜ್ಯಾತೇಜೋಸ್ತಿಮಿರಿಮಿವ ಮಹತ್ತೀವ್ರಭಾನುರ್ಮ್ಮಯೂಖೈದು[ರ್]ರ್ವಾರೋದಾರ
ಪಾತ್ರೈರುದಯ
72 ಮಭಿಲಷಸ್ವನ್ನಿವೇಶಂವಿವೇಶಃ(ಶ) ಸತುಹರಿರಿವ ಸತತ ಸಂಭಾ(ವಿ)ವತ(ದ್ವಿ)ಜಪತಿಃ ಸಹಸ್ರ(ಕಿರ)

IV b 73 ಕಿರಣ ಇವಪ್ರತಿದಿವ(ಸೊ)ಶೋಚಿತಾ(ತೋ)ದಯೋಭುಜಂಶ(ಗ)ಲೋಕ ಇವವಿಗತಭಯೋರತ್ನಾಕರ
74 ಇವಾಸ್ಪ್ರಿಷ್ಟಕಲಂಕೋ ದುರ್ಯ್ಯೋಧನೋಪ್ಯವಿನನ್ದಿತಾರ್ಜುನಗುಣೋವಾಹಿನಿ ಪತಿರಪ್ಯಜಡಾಶ
75 ಯಃ ಶೀತಕರೋಪ್ಯನಾಲಿಂಗಿತಮಲಿನಭಾವೋ (ರಾ) ರಷ್ಟ್ರಕು(ಕೂ)ಟ ಪಲ್ಲವಾನ್ವಯ ತಿಲಕಾಭ್ಯಾ
ಮುಧ್ನ(ರ್ಧ್ನ್ಯ)

76. ಭಿಷಿಪ್ತ ಗೋವಿನ್ದರಾಜ ನನ್ದಿವೇ(ವ)ರ್ಮ್ಮ[ಣಾ]ಬಿಧೇಯಾಭ್ಯಾಸಮನುಷ್ಠಿತರಾಜ್ಯಾಭಿಷೇಕಾಧ್ಯಾ
ನಿಜಕರ

77. ಘಟಿತಪಟ್ಟವಭೂಷಿತಲಾಲಾಟಪಟ್ಟೋ ವಿಖ್ಯಾತವಿಮಲಗಂಗಾನ್ವಯ ನಭಸ್ತಲಗಭಸ್ತಿಮಾ

78. ಲೀಕೊಂಗಣಿಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ಶೀ(ಶಿ)ವಮ(ಮಾ)ರದೇವಃ ತಸ್ಯಾನುಜಸ್ಯತ

79 ನಯಃ ಪ್ರತ(ತಿ)ಪಕ್ಷಲಕ್ಷ್ಮೀವಿಧ್ವಂಸ ಕರ್ಮ್ಮರಭುಜೋ[ಜ]ನಿರಾಜಮಲ್ಲಃ ರಾಜನ್ಯ ಚ

80. ಕ್ರಮಕುಟಸ್ಫುಟಪತ್ರಭಂಗವೈಡೂರ್ಯ್ಯ ಕೋಟಿಮಸೃಣೀಕೃ(ಕೃ)ತಪಾದಪೀರಃಸ್ವಂರಾಷ್ಟ್ರಂರಾಷ್ಟ್ರಕೂ

81. ಟೈಸ್ತಗಿತಮಿವ ನಭೋಯ್ಯಾಮಿನೀಜೈಸ್ತಮೋಭಿರ್ತೇರ್ಜಸ್ವೀಸ್ಪಷ್ಟಯಿತ್ವಾ ಶಿಶಿರತರಕರಃಕಾ

82. ನ್ತಿಮೂರ್ತ್ತಿಃ ಕಳಾವಾನ್ ರಾಜೇವೋದೀಯಮಾನೋರಿಪುಗೃಹನಿಲಯಾಂ ಮೂರ್ಜ್ಜಿತೋರಾಜ
ಲಕ್ಷ್ಮೀಂ ಸತ್ಕೀರ್ತ್ತ್ಯಾ

83. ಸದ್ವಿತಿಯಾಂ ನ್ನಿಜಭುಜ ವಿಜಯಿಯೋಜವಾದಾಚಕರ್ಷ ॥ ಸತುಜಳಧರ ಸಮಯ ವಿಶಮ

84 ಸ್ಫುಟತರ ವಿಭಾಸಮಾನಾಮ್ಬರ ತಲವಿಸಾರಿಸಸಧರಕೀರಣಾವಳೀ ಕಾನ್ತಕೀರ್ತ್ತಿಪ್ರವಾಹಶು

V a 85 ಭ್ರೀಕೃತ ಸಕಲ ಕಾಷ್ಠಾಪರ್ಯ್ಯನ್ತಃ ದುರ್ಗ್ಗಮತರದಾರ್ಗ್ಗತ್ಯಮಹಾಟವೀಪ್ರಯಾಣ ನಿಸ್ತರಣ

86 ಸಾರ್ಥವಾಹಃ ಸಮದಗಜ ಘಟಾಸಂಕಟ ವಿದ್ವಿದ್ವರೂಥಿ ಬನ್ಧಾಮ್ಭೋನಿಧಿ ವಿಲೋದನಾಮನ್ದರಃ

87 ಗ[ಂ]ಗಾನ್ವಯ ಗಗನಗಭಸ್ತಿಮಾಲೀ ಶೌರ್ಯ್ಯರಾಶಿಃ ತಥಾಹಿತ ತ್ಖಟ್ಗಧಾರಾಪರಿಲೂಸಮೂರ್ಧ್ನಃ

88 ಕಸ್ಯಾಪಿಸಜ್ಗೇ ಭಟಪುಙ್ಗವಸ್ಯ ಉತ್ಪೀಪತನ್ತ್ಯೋಬಹಳಾ ಸ್ರಧಾರಾಃಕೋಪಾನ ಲೋತ್ಸೇಕಿಶಿಖಾ

89. ಇವಾಸನ್ ಯಶ್ಚಸಮ್ಪೂರ್ಣ್ಣ ಗುಣಕದಮ್ಬ ಕಾನುರಕ್ತ ಯೇವ ನಿರ್ಭರಮುವಗೂಳಿ ತೋರಾಜಲ

90. ಕ್ಷ್ಮ್ಯಾಚಣ್ಡಪ್ರತಾಪಭೀತಯಿವಾನವಲೋಕಿತಸ್ತೃಷ್ಣಯಾ ಸತುಬ್ರಹ್ಮೇವಾಧ್ಯಾಸಿತ

91 ಕಮಲೋಹಪ್ಪೂರ್ತಿರಿವ ಪ್ರತಿದಿವಸ ಮುಪಜಾಯಮಾನೋದ ಯಶ್ಚಣ್ಡಪ್ರತಾಪ (ನ್ತಾ) ತಾ

92. ಪಿತ ವಿಪಕ್ಷ ಭೂಭೃನ್ಮಣ್ಡಲಶ್ಚ–ಲಕ್ಷ್ಮಣ ಇವಾಭಿವನ್ದಿತ ಸುಮಿತ್ರೋ ರಾಮಾನುವೃತ್ತಿ ಚತುರಶ್ಚ

93. ಭರತ ಇವಸತ್ರುಘ್ನಸಚಿವೋ ಅಭಿಮನ್ಯುರಿವ ಸುಭದ್ರಾಭಿನನ್ದನಃ ನಿದಾಘಸಮ

94. ಯ ಇವ ಪ್ರಕ್ಷೀಣದೋಷಃ ಜಲಧರಾಗಮಇವ ರಜೋವಿಕಾರ ಪ್ರಶಮಹೇತುಃ ಶರತ್ಕಾಲ

95. ಇವ ಪ್ರೊತ್ಸಾಸಮಾನರಾಜಹಂಸ ಮಣ್ಡಲಃ ಯಸ್ಯಚ॥ ಸಮುನ್ನತಿವಿಶಾಲಿನೋ ವಿಪುಲಮ

96. ಣ್ಡಲಾಭೋಗಿನಸ್ಸುಸಙ್ಗತಿಭೃತಃಪರ್ಯೈರಮ್ಯುದಿತ ಶ್ರಿಯಃಕರ್ಕಶಾಃಹದೆ(ರೇ)ನವಿಷಯೀ ಕೃತಾನ

V b. 97. ವವಧೂಕುಚಾಭೋಗವತ್ಕರಗ್ರಹಕದರ್ತ್ಥನಾಮನುಬಭೂ ವುರುಗ್ರಾರಯಃಸಚತ

98. ಙ್ಕರೋಪ್ಯದಕ್ಷಾಧ್ವರಕ್ರಿಯಾವಿಧ್ವಂಸಿ ಭೂನನ್ದನೋಪ್ಯಕ್ರೂರಗ್ರಹಃ ರಾಜರ್ಷಿರಪಿ ವಿಜಿಃ

99. ತ ವಿಶ್ವಾಮಿತ್ರಃ ಸತು ವಿಪುಲಮಹಿಮಾ ರತ್ನಾವಾಸಃ ಕಥನ್ನವಿಷಾದರಃ ಸ್ಫುರಿತ ಸುಮಹಾ ತೇ

100. ಜೋರಾಶಿ ಕುತಃ [ಕಮಲಾ]ಕರಃ ನಯ[ನ]ಸುಭಗಃ ಕಾನ್ತಶ್ಚಣ್ಡಪ್ರತಾ ಪನಿಧಿಃಕಥಂಸುಮನ

101. ಸಿಪರಾಂ ಪ್ರೀತಿಂಕರ್ತ್ತಾ ಮಹತ್ಪಲುಕೌತುಕಂ ಲತೇನಾವಗಾಹಿತ ಚಾಣಾಕ್ಯವಾಕ್ಯೇನ ಸತ್ಯವಾ

102. ಕ್ಯೇನ ನೀತಿಶಾಸ್ತ್ರ ಚಷುಷಾ ತ್ರೈಕಾಲ್ಯದರ್ಶಿನಾ ಕೌಸ್ತುಭಾಭರಣ ಚರಣಸ್ಮರಣ

103 ಪವಿತ್ರೀ ಕೃತಾತ್ಮನಾ ಕೊಙ್ಗುಣಿ ವರ್ಮ್ಮಧರ್ಮ್ಮ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪೆರ್ಮ್ಮಾನ

104. ಡಿನಾ ಭಾರದ್ವಾಜಕುಲಪ್ರದೀಪಭೂತಸ್ಯಭಟ್ಟವಿನ ಯದಿನಾಮಧೇಯಸ್ಯನಪ್ತ್ರೇ ಅ

105. ಖಲಮುಖಪ್ರಚಾರಚತುರತರ ಮತೇರಸಕೃದಾಸ್ವಾದಿತಸೋಮಕಷಾಯಿತ ಮುಖಸ್ಯ

106. ತದಙ್ಗುಟ್ಟಿಸೋಮಯಾಜಿಭಟ್ಟಸ್ಯಪುತ್ರಾಯ ಋಗ್ವೇದಪಾರಗಾಯ ಪರೋಪಕಾರಪ್ರವ

107. ಣೈಕಮತಯೇದೇವ ಬ್ರಾಹ್ಮಣ ಚರಣಶುಶ್ರೂಷಾಕರಣರತಯೇ ಶ್ರೀಮನ್ನಾಗದೇವಭಟ್ಟಾ

108. ಯ ಏಕಚತ್ವಾರಿಂಶದುತ್ತರೇಷುಸಪ್ತಶತೇಷುಸತೀತೇಷು ಆತ್ಮನಃ ಪ್ರವರ್ಧಮಾನ ವಿಜಯಸ

VI a. 109 ವತ್ಸರೇ ಪ್ರಥಮೇ ಸಕಲಕಲಿಕಲುಷಪಟಲಾಪಾಟನ ಪಟೀಯಸಿಸೂರ್ಯ್ಯ ಗ್ರಹಣೇಮ
110 ಱುಗರೆವಿಷಯೇ ಎಡೆದಿಣ್ಡೆಸಪ್ತತಿಪ್ರತಿಬದ್ಧಃ ಪೆರ್ಜ್ಜಾರಜ್ಗನಮುಗ್ರಾಮಸ್ಸರ್ವ್ವಬಾಧಾಪ
111 ರಿಹಾರ ಸಮೇತೋ ಮಾತಾಪಿತ್ರೋರಾತ್ಮನಶ್ಚಪುಣ್ಯಯಶೋಭಿವೃದ್ಧಯೇದತ್ತಃ ತಸ್ಯಸೀ
112 ಮಾವ್ಯವಸ್ಥ ಈಶಾನ್ಯದಿಕ್ಸೀಮಾ ಗಾಮುಗುಡ್ಡತಟಾಕಸ್ಯದಕ್ಷಿಣಾನ್ತಮಾಗಃ ಅಥಪೂರ್ವ್ವದಿಕ್ಸೀಮಾಸು
113 ವರ್ಣ್ಣಕಾರತಟಾಕಸ್ಯ ಪಶ್ಚಮಾನ್ತಭಾಗ ತತಃ ಕಿಞ್ಚದನ್ತರೇಣ ಸೀಗೆಗೆರೆ ನಾಮತಟಾಕಪೂರ್ವ್ವನ್ತಭಾ
114 ಗತತರಜಕ ತಟಾಕಸ್ಯ ಪಾಳಿತ ತಾನನ್ತರೇ ವಟವೃಕ್ಷಃ ಮಾಹಕಾರ ತಟಾಕಸ್ಯ ಕುಲ್ಯಾಸತತ ಪೈಕೊ
115 ನ್ತತಟಾಕಸ್ಯ ಪಶ್ಚಿಮಾನ್ತಭಾಗತತಾಃ ತೋಣ್ಡಿಗೆಱೆದಕ್ಷಿಣಾನ್ತಭಗಃ ತತಃ ಕಿಞ್ಚಿದನ್ತರೇನಿ
116 ದುಗಟ್ಟಿನಾ ದಕ್ಷಿಣಾನ್ತಭಾಗಂ ಸಿನ್ನಪಾಷಣನಿಕಟೇಮಹಾವಟವೃಕ್ಷಃ ತತಃ ನೌಕ್ಕಿಗೆಱೆದಕ್ಷಿಣನ್ತ
117 ಭಾಗತತಃ ತೇನನ್ದಾಕಗೆಱೆದಕ್ಷಿಣಾನ್ತಭಾಗತತಃ ಪಿಲಿಯೂಲುಂತತ ಸಿರಿಕ್ಕಿಗಱೆಗತಾಟಾಕ
118 ಪಶ್ಚಿಮಭಾಗ ತತಃ ಗ್ರಾಮತ್ರಯಸೀವಾ ಅಶ(ಶ್ವ)ತ್ಥತತನಲ್ಲೂತ್ತಟಾಕಸ್ಯದಕ್ಷಿಣಾನ್ತಭಾಗತತಃ
119 ಮದವಡಿತಟಾಕಸ್ಯ ದಕ್ಷಿಣಭಗತತಕೊಮರತಟಾಕಸ್ಯ ದಕ್ಷಿಣಭಾಗತತಃ ಮಹಾಮಧುನಾಮ
120. ತಿನ್ತ್ರಿಣೀಕ ನಾಮವೃಕ್ಷ ಏವಂಭೂತ ಸೀಮೋಪಲಕ್ಷಿತಃ ಶ್ರೀ

VI b 121 ಅಸ್ಯ ದಾನಸ್ಯ ಸಾಕ್ಷಿಣ ಷಣ್ಣವತಿ ಸಹಸ್ರ ವಿಷಯ ಪ್ರಕ್ರಿತಯಃ ಯೋಸ್ಯಪಹಾರ್ತ್ತ
122 ಲೋಭಾ ನ್ಮೋ ಮೋಹನ್ಪ್ರಮದೇವಾಸವಷ್ಟಭಿ ಮಹಭಿ ಪಾತಕೈಸಂಯುಕ್ತೋ ತ್ಭವತಿ ಯೋರಕ್ಷತಿ
123 ಸಪುಣ್ಯವತ್ಭವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಸ್ಲೋಕಾಶ್ವದತ್ತಾಂ ಪರದತ್ತ ಮ್ವಾಯೋಹರೇತವಸು
124 ನ್ದರಾ ಸಷ್ಟಿವರಿಷ ಸಹಸ್ರಣಿ ವಿಷ್ಟಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ಸ್ವನ್ದಾತುಂ ಶ್ವಮಹ ಛಖ್ಯದುಕ್ಕಮನ್ಯ
125. ಸ್ಯಪಾಲನಂ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿದನಾ ಚ್ಛ್ರೇಯೋನು ಪಾಲನಂ ಭಹುಭಿತ್ಬಸುದಾಭುಕ್ತಾರಾಜ
126 ಭಿಸಗರಾದಿಭಿ ಯಸ್ಯ ಯಸ್ಯ ಯದಾಭೂಮಿ ತಸ್ಯತಸ್ಯತದಾಪಲಂ ಬ್ರಹ್ಮಸ್ವನ್ತುವಿಷಂ
127. ಘೋರಂನವಿಷಂವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂಹನ್ತಿ ಬ್ರಹ್ಮಸ್ವಪುತ್ರಪೌ ತ್ರಿಕಂ(ಕ್ರ)ಚ
128 ತುಷ್ಕಣ್ಡುಕ ವೃಹಿ ವಿಜಾವಾಪಷೇತ್ರಂದ್ವಿಖಣ್ಡುಕಜ್ಗು ಕ್ಷೇತ್ರಂ ತದಪಿ ಬ್ರಹ್ಮಾ(ಹ್ಮ)ದೇಯಂ ಇ
129 ವರಕ್ಷಣೀಯಃ ಸರ್ವಕಲಾಧಾರಭೂತ ಚಿತ್ರಕಲಾ ವಿಣ್ಕೇನ ವಿಶ್ವಕರ್ಮ್ಮಾಚಾರ್ಯ್ಯಣದಂ ಸಾಸನಂ
130 ಲಿಕಿತಂ

.I b. 1 स्वस्ति जितंभ्भगवतां गतगन गगनाभेन पत्मनाभेन श्रीमज्जान्हवेयकुलाम
2 लव्योमावभासन भास्करः स्वखाळगेक प्रहार खण्डित महाशिला स्तम्भ लब्ध ब
3 ल पराक्रमो दारुणारि गण विदारणोपलब्ध भ्रण विभूषण विभूषितः का
4 ण्वायनस गोत्रः श्रीमत्कोङ्गणि वर्म्म धर्म्म महाधिराजस्तस्य पुत्रः पितुरन्वा
5 गत गुणयुक्तो विद्याविनय विहित वृत्तः सम्यक्प्रजापालन मत्राधिगत राज्य
6 प्रयोजनो विद्वत्कविकाञ्चन निकषोपल भूतो नीति शास्त्रस्य वक्तृ प्रयोक्तृ
7 कुशलो दत्तक सूत्र वृत्तेर्प्रणेता श्रीमान्माधव महाधिराजः तत्पुत्रः पितृपै
8 तामह गुणयुक्तोनेक चातुर्द्दन्त युद्धावाप्त चतुरुदधि सलिला स्वादितयशाः श्री
9 मद्धरिवर्म्म महाधिराजः तत्पुत्रो द्विजगुरु देवता पूजन परो नारायण चरणा नि
10 हित भक्ति श्रीमन्विष्णुगोप महाधिराजः तत्पुत्रः त्र्यम्बक चरणाम्भोरुह रजर्पवि
11 त्री कृतोत्तमाङ्गः स्वभुजबल पराक्रम क्रय क्रीत राज्यः कलियुग बलपङ्का-
12 वसन्न धर्म्म वृषोद्धरण नित्य सन्नद्धः श्रीमान्माधव महाधिराजः तत्पुत्रः श्रीम

II a. 13 त्कदम्बकुल गगन गभस्तिमालिनः कृष्णवर्म्म महाधिराजस्य प्रिय भागिनेय्यो
14 विद्याविनयातिशय परिपूरितान्तरात्मा निरवग्रह प्रधान शौर्य्यो विद्वत्सुप्र-

15 थमगण्यः श्रीमान्कोङ्गणि महाधिराजः अविनीत नामा तत्पुत्रो विजृम्भमाण शक्त्र

16 यः अन्दरि आलत्तूर्प्पोरुळरे पेळनगरा द्यनेक समरमुख मकहुत प्रहत शूरपु

17 रुष पशूपहार विघस्ति विहस्तीकृत कितान्ताग्निमुखः किरातार्जुनीय पञ्चद-

18 शस्सर्ग्गे टीकाकारो दुर्व्विनीत नामधेयः तस्य पुत्रो दुर्दान्त विमर्द्द विमृदित वि-

19 श्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरीक्रियमाण चरणयुगल न-

20 ळिनो मुष्कर नामधेय. तस्य पुत्रश्चतुर्द्दश विद्यास्थानाधिगत विमल मतिः

21 विशेषतो नवशेषस्य नीतिशास्त्रस्य वक्तृ प्रयोक्तृ कुशलो रिपु तिमिर निकर निरा-

22 करणोदय भास्करः श्रीविक्रम प्रथित नामधेयः तस्य पुत्रः अनेक

23 समर सम्पादित विजृम्भित द्विरद रदन कुलिशाभिघातः व्रणसंरूढ भास्वद्विजय

24 लक्षण लक्षीकृत विशाल वक्षस्थलः समधिगत सकल शास्त्रार्थ तत्वस्समाराधित

II b 25 त्रिवर्ग्गो निरवद्यचरित प्रतिदिनमाभिवर्द्धमान प्रभावो भूविक्रम ना-

26 मधेयः अपिच नानाहेति प्रहार प्रविघटित भटोरस्कवाटोत्तिता सृग्धारा

27 श्वाद प्रमत्तद्विप शत चरण क्षोद सम्मर्द्द भीमे संग्रामे पल्लवेन्द्रन्नरपति

28 मजयद्यो विळन्दाभिधाने राजाः श्रीवल्लभाक्यस्समरशतजयावाप्त लक्ष्मीविला

29 सः तस्यनुजो नतनरेन्द्र किरीट कोटिरत्नर्का दीधिति विराजित पादपद्मः लक्ष्म्या स्वायं

30 वृत पतिर्न्न(र्न)वकामनामा शिष्टप्रियोरिगण दारण गीतकीर्त्ति तस्य को ′

31 ङ्गुणि महाराजस्य शिवमरापर नामधेयस्य पौत्रः समवनत सम

32 स्थ सामन्त मकुटतटघटित बहुलरत्न विलसदमर धनुकण्डमण्डित चरण

33 न(र)ख मण्डलो नारायण चरण निहितभक्तिः शूरपुरुष तरगनर वार

34 ण घटा संघट्ट दारुणा समर शिरस निहितात्म कोपोभीम कोपः प्रकट

35 रति समयसमनुवर्त्तन चतुर युवतिजन लोक धूर्त्थो लोकधूर्त्थोः सुदुर्द्ध

36 रानेक युद्ध मूर्ध्ने लब्धविजय सम्पदहित गज[घ]टा केसरि राजकेसरि अपि च यो

III a. 37 गङ्गान्वाय निर्म्मलाम्बरतल व्याभासन प्रोल्लसत्मार्त्तण्डोरिभयङ्करः शुभ

38 करः स्सन्मार्ग्गरक्षाकरः सौराज्य समुपेत्य राजसमितो राजन्गुणैरुत्तमै राजा

39 श्रीपुरुषश्चिरं विजयते राजन्य चूळामणिः कामो रामासु चापे दशरत त

40 नयो विक्रमे जामदग्न्यः प्राज्यैश्वर्य्यै बलारिर्ब्बहुमहसिरभिस्वप्रभुत्ते

41 धनेसः भूयो विख्यात शक्तिस्फुटतरमखिल प्राणभाजा विधाता धात्रा सृष्ट प्र

42 जानम्पतिरिति कवयो यं प्रशंसन्ति नित्यः सतु प्रतिदिनप्रवित्त महा

43 दान जनित पुण्याह घोष मुखरित मन्दिरोदरेण श्री पुरुष प्रथम [नाम] (धे)

44 धेयेन पृतुवि कोङ्गणि महरज. तत्पुत्रः प्रताप विनमित सक [ल] महीपाल

45 मौलिमाला लालित चरणारविन्दयुगळो निजभुजविराजित निशित खड्गपट्ट

46 समाकृष्ट निष्ट धरावल्लभ जय श्री समालिङ्गित समरमुख सम्मुखागत

47 रिपु नृपति गज घटाकुम्भ निर्भेदनोच्छलित रक्तच्छटापात पाटालित निज भु-

48 जस्तम्भः आकर्णसमाकृष्ट चप चक्र विनिमुक्त नाराच परं परंपत्रोपातिता

III b 49 रातिमण्डलो बहुसमर समार्ज्जित जयपतका शतशबलित नभस्तलः

50 यस्मिन्प्रयातवतिकोपवसं स्महिशेयान्द्विषणदहित भूमिभुजोरणा-

51 ग्र अत्रावलिवलय भीषणमन्तकस्य वक्त्रान्तरक्षतजकर्द्दम दुन्निरी

52 क्षः स तु शिशिरकर निकर निर्म्मला निज यशोराशि विशदीकृत दशाशा चक्रव

53 त्ति लक्षणोपलक्षितानिरपेक्षपरोपकार संपादनैक व्यासनः प्रवर्तितन्या

54 य बल समुन्मुलित कलिकाल विससितो निपुण निजनीति प्रयोगापह
55 सितो बृहस्पति कुनृपति कदम्बक पटकोटि विघटित धर्म्मावलम्बन
56 शिलास्तम्भायमान चरितः सतत प्रवृत्तदान सन्तर्प्पित द्विजाति लोकः प्रो-
57 न्मूलित विकारेण सर्व्वलोकोपकारिणा यस्य दानेन दिग्नाग दानधाराप्यधः
58 कृतः अपिच जदाना संधातैरपि भुविकृतानून विपदा कालनामाधारो
59 बुधजन हतापादनपरः गुणा शुद्धानामपि नियतमुत्पत्ति भवन नृपा-
60 णानेतायः कविरिति मत कव्यकुशलः दुर्व्विगहपणिसुतमत पारावार पारा

IV a 61 दृत्वा प्रमाण शास्त्र शाण निशातिकृत धीर धीषण सामज तन्त्र तत्वावभोध
62 विमळीकृत वुधो हस्तिनिवक्त्रोत्भवयति प्रवर मतावबोध गभीरमतिः विद्व-
63 न्मति वित [ति] वियल्पितयतया विचार विचाक्षणोङ्गीकृत तुरङ्गमागमप्रयोग
64 परिणतो धनुर्विद्याम्भोरुह वन गहन विकसन विदग्ध मरीचिमालि निज निर्म्मित
65 गज दन्त कल्पनाशनाल्प चेताविरचित सेतुबन्ध निबन्धनान्दित विपश्चि मण्डल
66 स्सकल टकविषय सन्दि सन्ध्यागादि योजना चतुरो निरुपम निजरुप निर्ज्जि-
67 त मकरध्वजो मकरध्वज गुरुचरण सरोज विनमन पवित्री कृतात्तमाङ्गः
68 मुदुगुन्दूर्न्नाम ग्रामोपविष्ट राष्ट्रकूट चालुक्य हैहयप्रमुख प्रवीर सना
69 थ वल्लभ सैन्य विजय विख्यापित प्राभवः अपिच ॥ धोराश्वीय समन्तात्प्रब-
70 लमुपगतव्यात्त दिक्चक्र वाळं निर्ज्जित्यानेक संखगैर्न्निशित निजभुजोन्मुक्त नाराच जालै दे
71 वोयः प्रज्यातेजोस्तिमिरिमिव महत्तीव्र भानुर्म्मयूखै दुर्व्वारोदार पालैरुदय
72 मभिलषस्वन्निवेशः सतु हरिरिव सतत संभावत द्वजपतिः सहस्र (किर)

IV b. 73 किरण इव प्रतिदिव शोचितादयो भुजंशलोकइव विगत भयो रत्नाकर
74 इवो.स्रिष्ट कलंको दुर्य्योधनोप्यविनन्दिताज्जुन गुणो वाहिनिपतिरप्यजदाश
75 यः शीतकरोप्यनालिङ्गित मलिनभावो रष्ट्रकुट पल्लवान्वय तिलकाभ्यां मुर्ध्न
76 भिषित्त गोविन्दराज नन्दिवेर्म्मणविधेया भू समनुष्ठित राज्याभिषेको भू निजकर
77 घटित पट्ट वभूषित ललाट पट्टो विख्यात विमल गंगान्वय नभस्तल गभस्तिमा
78 लि कोंगणि महाराजाधिराज परमेश्वर श्री शीवमरदेवः तस्यानुजस्य त-
79 नयः प्रतपक्ष लक्ष्मी विध्वंस कर्म्मठ भुजोनिराज मल्ल राजन्य च
80 क मकुट स्पृट पत्रभंग वैडूर्य्य कोटि मसृणीकृत पादपीठः स्वंराष्ट्रं राष्ट्रकु
81 टैस्तिगितमिव नभो यामिनी जैस्तमोभितेजस्वि स्पष्टयित्वा शिशिरतरकरः का
82 न्ति मूर्त्तिः कळावानु राजेवोदीयपानो रिपुगृह निलयां मूर्ज्जितो राजलक्ष्मीं सत्कीर्त्यै
83 सद्वितियां न्निजभुज विजयियो जवादा चकर्ष ॥ स तु जळधर समय विशम
84 स्पुट तर विभासमानाम्वरतल विसारि सस धर कीरणावळी कान्त कीर्त्ति प्रवाह शु

V a 85 भ्रीकृत सकल काष्टापर्य्यन्तः दुर्ग्गमतर दौर्म्मत्य महाटवी प्रयाण निस्तरण
86 सार्थवाहः समदगज घटा संकट विद्विड्वरूथि बन्धाम्भोनिधि विलोदना मन्दरः
87 गंगान्वय गगन गभस्ति माली शौर्य्यराशिः तथाहितत्खदगधारा परिलून मूर्ध्नः
88 कस्यापि सङ्गे भट पुङ्गवस्य उत्पीपतन्त्यो वहळास्र धाराः कोपानलोत्सेकि शिखा
89 इवासम् यश्च सम्पूर्ण गुण कदम्बकानुरक्तयेिव निर्भरमवगूळितो राजल
90 क्ष्म्या चण्ड प्रताप भीतयिवानवलोकितस्तृष्णया स तु ब्रह्मेवाध्यासित
91 कमलोहर्प्पतिरिव प्रतिदिवसमुपजायमानोदयश्चण्ड प्रतापन्ता-
92 पित विपक्ष भूभृन्मण्डलश्च लक्ष्मण इवाभिवन्दित सुमित्रो रामानुवृत्ति चतुरश्च

भरत इव सत्रुघ्न सचिवो अभिमन्युरिव सुभद्राभिनन्दनः निदाघसम-
य इव प्रक्षीणदोषः जलधरागम इव रजोविकारप्रशमहेतुः शरत्काल
इव प्रोत्भासमान राजहंस मण्डलः यस्य च ॥ समुन्नतिविशालिनो विपुल म
ण्डला भोगिनस्सुसङ्ग ते भृतः परैरमृदित श्रियः कर्कशाः ह् देनवपयी कृतान

V b. व वधू कुचाभोग वक्तरग्रह कदर्थनामलुबभूबुरुग्रारयः स च श-
ङ्करोप्य दक्षाध्वर क्रया विध्यंसि भूनन्दनोप्यक्रूर ग्रहः राजर्षिरपि विजि
त विश्वामित्रः स तु विपुलमहिमारत्नावासः कथन्न विषादरः पुरितसुमहा ते
जोराशिकृतः कमलाकरः नय सुभगः कान्तश्चण्ड प्रताप निधिः कथं सुमनि
सिपरां प्रीतिकर्त्ता महत्खलु कौतुकं लतेनावगाहित चाणाक्य वाक्येन सत्य वा
क्येन नीतिशास्त्र चक्षुषा त्रैकाल्य दर्शिना कौस्तुभाभरण चरण स्मरण
पवित्री कृतात्मना केङ्कुणि वर्म्म धर्म्म महाराजाधिराजपरमेश्वर पेर्म्मान
डिना भारद्वाजकुल प्रदीपभूतस्य भट्टविनयदिनामधेयस्य नप्त्रे अ-
खिल मख प्रचारचतुर तर मतेरसकृदा स्वादित सोमकषायित मुखस्य
तदङ्कुद्दि सोमयाजिभट्टस्य पुत्राय ऋग्वेद पारगाय परोपकार प्रव-
णैक मतये देव ब्राह्मण चरण शुश्रूषाकरण रतये श्रीमन्नागदेव भट्टा
य एकचत्वारिंशदुत्तरेषु सप्त शतेषु सतीतेषु आत्मनः प्रवर्धमान विजय स

VI a. वत्सरे प्रथमे सकल कलि कलुष पटला पाटन पटीयसि सूर्य्यग्रहणे म-
रुगरे विषये एडे दिण्डे सप्तति प्रतिबद्धः पोन्नारङ्गिनमग्रामस्सर्व्ववाधा प
रिहार समेतो माता पित्रोरात्मनश्च पुण्ययशोभि वृद्धये दत्तः तस्य सी
मा व्यवस्थ ईशान दिक्सीमा गाम गुड्ड तटाकस्य दक्षिणान्तभागः अथ पूर्व्व दिक्सीमा सु
वर्णकार तटाकस्य पश्चमान्त भाग ततः किञ्चिदन्तरेण सीगे गेरे नाम तटाक पूर्वन्तभा
ग तत रजक तटाकस्य पाळि ततान्तरे वटवृक्षः माहकार तटाकस्य कुल्या सतत वैको
न्त तटाकस्य पश्चिमान्तभाग तताः तोण्डिगेरे दक्षिणान्तभागः ततः किञ्चिदन्तरे नि
दु गट्टिना दक्षिणान्त भागं सिन्नपाक्षण निकटे महा वटवृक्षः ततः नैक्किगेरेदक्षिणन्त
भाग ततः तेनन्दाकगेरे दक्षिणान्तभाग ततः पिलियालु तत सिरिक्कगेरेग ताटाक .
पश्चिमभाग ततः ग्रामत्रयसीवा अशत्थ तत नल्लूर्त्तटाकस्य दक्षिणान्त भाग ततः
मदवडि तटाकस्य दक्षिण भग तत कोमर तटाकस्य दक्षिणभाग ततः महा मँधु नाम
तिन्त्रिणीक नाम वृक्ष एवंभूत सीमोपलक्षितः

VI b. अस्य दानस्य साक्षिण षण्णवति सहस्र विषय प्रक्रितयः योस्यपहार्त्ता
लोभान्मोहन्प्रमदेवासौंपञ्चभि महाभि पातकै संयुक्तोत्भवतियो रक्षति
स पुण्यवत्भवति अपिचात्र मनुगीता स्लोका श्वदत्तां परदत्तम्भायो हरेत वसु-
न्दरा सष्टिवरिष सहस्राणि विष्टयां जायते क्रिमिः स्वन्दातुं श्वमहछच्य दुक्कमन्य
स्य पालनं दानं वा पालनं वेति दाना ञ्चयोनु पालनं भहुभित्भसुदा भुक्ता राज-
भि सगरादिभि यस्य यस्य यदा भूमि तस्य तस्य तदा पलं ब्रह्मस्वन्तु विषं
घोरं नविषं विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्व पुत्र पौत्रिकं च
तुष्कण्डुक वृहि विजावाप क्षेत्रं द्विखण्डुकङ्कु क्षेत्रं तदपि ब्रह्मादेयं इ-
व रक्षणियः सर्व्व कलाधारभुत चित्रकला विङ्केन विश्वकर्म्माचार्य्येणदं सासनं
लिकितं

Translıteı atıon

I b. 1. svastı jıtam(m) bhagavatām gata-gana-gaganābhē[na] Patmanābhēna śrīmaj-Jānnavēya-kulāma-
2. la-vyōmāva-bhāsana-bhāskarah sva-khālgēka-prahāra-khandıta-mahā-śılāsta-mbha-labdha-ba-
3. la-parākramō dārunārıgana-vıdāranōpalabdha-bhrana-vıbhūshana-vıbhūshıtah Kā-
4 ṇvāyanasa gōtrah srīmat-Konganı-varmma-dharmma-mahādhırājas-tasya putrah pıtur-anvā-
5. gata gına-yuktō vıdyā-vınaya-vıhıta-vrıttah samyak-prajā-pālana-matrā-dhıgata-rājya
6. prayōjanō vıdvat-kavı-kānchana-nıkashōpala-bhūtō nītı-sāstrasya vaktrı-prayōktrı-
7. kuśalō Dattaka-sūtra-vrıttēr-pranētā śrīmān Mādhava-mahādhırājah tat-putrah pıtrı-paı-
8. tāmah-guna-yuktōnēka chāturddanta-yuddhāvāpta-chatur-udadhı-salılāsvā-dıta-yaśāh śrī-
9. madd-Harıvarmma-mahādhırājah tat-putrō dvıja-guru-dēvatā-pūjana-parō Narāyana-charana-nı-
10. hıta-bhaktı-śrīman-Vıshnu-gōpa-mahādhıiājah tat-putrah Tryambaka cha [ra]nambhōruha-rajar-pavı-
11. trı-krıtāttamangah sva-bhuja-bala-parākrama-kraya-krīta-rājyaḥ Kalıyuga-bala pankā-
12. vasanna-dharmma-vrıshōddharaṇa-nıtya-sannaddhah śrīmān-Madhavama-hādhırājah tatputrah śrīma-

II a. 13. t-Kadamba-kula-gagana-ga [bha]sti-mālınah Krıshnavarmma-mahādhi rājasyaprıya-bhagınēyyō
14. vıdyā-vınayātıśaya-paııpūrıtāntarātmā nıravagraha-pradhāna-śauryyō vıd-vatsu-ppra-
15. thama-ganyah śrīmān-Konganı-mahādhīrājah Avınīta-nāmā tat-putrō vıjṛi-mbha-māna śakta-tra-
16. yah Andarı-Ālattūr-pPorulare Pelnagarādyanēka-samara-mukha-maka-huta prahata-śūra-pu-
17. rusha paśūpahāra-vıghastı-vıhastīkrıta-Krıtāntāgnımukhah Kırātārjunīya paūcha-da-
18. śas-sargga-tīkākārō Durvvınīta nāmadhēyah tasya putrō durddanta-vımar-dda-vımrıdıta-vı-
19. śvambharādhıpa-maulı-mālā-makaranda-puñja-pıñjarīkrıyamāna - charana - yugala-na-

20. lınō Mushkara-nāmadhēyah tasya putraś-chaturddaśa-vıdyāsthānādhigata-vımala-matıh
21. vıśēshatō-navaśēshasya nītı-śāstrāsya-vaktrı-prayōktrı-kuśalō rıpu-tımıra-nıkara-nırā-
22. karanōdaya-bhāskarah śrī Vıkrama-prathıta nāmadhēyah tasya putrah anēka
23. samara-sampādıta-vıjrımbhita-dvıradaradana - kulıśābhıghātah vraṇasaṃrūdha-bhāsvad-vıjaya-
24. lakshana-lakshīkrıta-vıśāla vakshasthalah samadhıgatasakala śāstrārttha tatvas samārādhita

II b. 25. trıvaggō nıravadya-charıta-pratıdınam-abhıvarddhamāna-prabhāvō Bhūvıkrama-nā-
26. madhēyah apı cha nānāhētı prahārapravıghatıta-bhatōram-kavātōttıtā srıg-dhārā-
27. śvāda pramatta dvıpa-śata-charana-kshōdasammarddha-bhīmē samgrāmē Pallavendram narapati-
28. m-ajayadyōvıḷandābhıdhānē rājāh Śrīvallabhākyas-samara-śata jayāvāpta-lakshmī-vılā-
29. sah tasyanujō nata-narēndra-kırīta-kōtı-ratnārkka-dīdhıtı-vırāgıta-pādapamah Lakshmyā svāyaṃ-
30. vṛta patı (rna) r n Navakāma nāmā śishtaprıyōrı-gana-dārana-gīta-kīrttı tasya Ko-
31. ngunı mahārājasya Śıvamarāpara-nāmadhēyasya pautrah samavanata-sama-
32. stha-sāmanta-makuta-tata-ghatıta-bahala-ratna-vılasad-amara-dhanukanda mandıta charana
33. na (ra) kha-mandalō Nārāyana charana-nıhıta-bhaktıh śūra-purusha taraga-nara-vāra-
34. na-ghatā-samghaṭta-dārunā-samara-śırasa-nıhıtātma-kōpō-bhīma-kōpah prakata-
35. ratı-samaya-samanuvarttana-chatura-yuvatı-jana-lōkadhūrtthō lōkadhūtthōh su-durddha-
36. rānēka-yuddha-murdhna-labdha-vıjaya-sampad-ahıta-gaja [gha] ṭā kēsarı rājakēsarı apı cha yō

III a. 37. Gangānvaya-nırmmalāmbaratala-vyābhāsana-prōllasat-mārttanḍōrı bhayankarah śubha-
38. karah ssanmārgga rakshākarah saurājya-samupētya rājasamıtō rājan-gunaır uttamaı rājā
39. Srīpurushas-chıraṃ vījayatē rajanya chūḷāmanıh Kāmō rāmāsu chāpē Daśarata ta-

40. nayō vıkramē Jāmadagnyah prājyaıśvaryyē Balārır bbahumahası rabhı-sva prabhuttē
41. dhanēsah bhūyō vıkhyāta-śaktı-sphutataram-akhıla-prāna-bhājā vıdhā [tā] dhātrā-srıshta-pra
42 jānāmpatır-ıtı kavayō yam prasamsantı nıtyah satu pratıdına-pravırtta mahā-
43 dāna-janıta punyāh-ghōsha-mukharıta mandırōdarēna Śrīpurusha prathama [nama] (dhē)
44. dhēyēna Prıtuvıkonganı mahārājah tat-putrah pratāpa vınamıta saka [la] mahīpāla-
45 maulı-mālā-lā [lı] ta-charaṇāravında-yugalō nıja-bhuja-vırājıta-nısıta-khat-ga-patta-
46 samākrıshta dharā-nıshta-vallabha-jaya-srī samālıgıta-samara-mukha-sam-mukhāgata-
47 rıpu-nıpatı-gaja-ghatā-kumbha-nırbhēdanōchchhalıta-rakta-chchhatāpāta-pātālıta-nıja-bhu-
48. jastambhah ā-karnna-samākrıshta chapa-chakra-vınımukta-nārācha-paraṃ-param-patrōpātıtā-
III b 49. rātı-mandalō bahu-samara-samārjjıta-jaya patakā-sata-śabalıta-nabhastalah
50 yasmın-prayāta-vatı-kōpa-vasam-mmahısēy āndıshanad-ahıta-bhūmı-bhujō-ranā-
51 gre atrāvalıvalaya-bhīshanam-antakasya-vaktrāntarakshataja-karddama-dunnırī-
52. kshah sa tu śıśıra-kara-nıkara-nırmmalā-nıja-yaśō-rāśı-vıśadīkṛıta dasāśā chakrava-
53. ttı lakshanōpalakshıtā nırapēksha-parōpakāra-sampādanaıka-vyāsaṇah pravarttıta-nyā-
54. ya-bala-samunmulıta-Kalı-kāla-vılasıtō nıpuna-nıja-nītı-prayōgāpa ha-
55 sıtō Brıhaspatı ku-nrıpatı-kadambaka-pata-kōtı-vıghatıta dharmmāva-lambana-
56 śılāstambhāyamāna-charıtah satata-pravrıtta-dāna-santarppıta-dvıjāti lōkah prō-
57 nmūlıta-vıkārēna sarvva-lōkōpakārınā yasya dānēna dınnāga-dāna-dhārā pyadhah
58 krıtah apı cha jadānā saṃghātaırıpa bhuvı kṛıtānūna-vıpadā kālanām-ādhārō
59. budha-jana-hatā-pādana-parah gunā-śuddhānām apı nıyatam utpatti-bhavana nrıpā
60. nān ētāyah kavır-ıti-mata kavya-kuśalah durvvıgaha-Panı-suta-matā-pārā-vāra-pāra-

IV a. 61. drısvā pramana-śāstra-śāna-nıśātıkrıta-dhīra-dhīshana-samāja-tantra-tatvāva bōdha-
62. vımaḷīkrıta-budhō hastını-vaktrō-dbhavayatı-pravara-matāvabōdha-gabhīra matıh vıdva-
63. nmatı-vıta [tı]-vıkalpıta yatayā vıchāra-vıchakshanōngīkṛıta turamngamā gama-prayōga-
64 parınatō dhanurvıdyāmbhōruha-vanagahana-vıkasana-vıdagdha-marīchı-mālı nıja-nırmmıta
65 gaja-danta-kalpanāśanālpa-chētā vırachıta-sētu-bandha-nıbandhanānandıta vıpaśchı mandala-
66. s-sakala taka-vıshaya sandı-sandhyagādı-yōjanā-chaturō nirupama-nıjarupa nırjjı-
67. ta-makaradhvajō guru-charana-sarōja-vınamana-pavıtrī krıtāttamāngaḥ
68. Mudugundūr-nnāma-grāmōpavıshta Rāshtrakūta Chālukya-Haıhaya-pramukha-pravīra sanā-
69. tha-vallabha-saınya-vıjaya-vıkhyāpıta-prabhāvah apıcha ‖ Dhōrāśvīya samantāt-praba-
70. lam upagata-vyāpta-dıkchakra vālaṃ nırjjıtyānēka samkhyaır-nnıśita-nıjabhujōnmukta-nārācha-jālaı dē-
71. vōyah prajyā tējōs tımırımıva mahat-tīvra-bhānur-mmayūkhai-durvvārōdāra pātaır-udaya-
72. m-abhılasha-svan-nıvēśam-vıvēśah sa tu Harır-ıva satata sambhāvata dvijapatıh sahasra (kıra)

IV b. 73. kırana ıva pratıdıvaśōchıtādayō bhujamśa lōka-ıva vigata bhayō ratnākara
74. ıvōsprıshta-kalamkō Duryyōdhanōpyavinandıt-Ārjjuna-gunō vāhınì-patırapyajadāśa-
75. yah śītakarōpyanālımgıta-malına-bhāvō Rashtrakuta Pallavānvaya-tılakō bhyā-mudhna-
76. bhıshıpta Gōvındarāja Nandıvērmmanābhıdheyā bhyā samanushtita-råjyabhıshēkābhyā nıjakara-
77. ghatıta-patta-vabhūshıta-lalāta-pattō vıkhyāta-vımala-Gaṃgānvaya-nabhastala-gabhastı-mā-
78. lī Komganı-mahārājādhıraja paramēśvara śrī Šīvamara dēvah tasyānujasya ta-
79. nayah prata-paksha-lakshmī-vıdhvamsa-karmatha-bhujōnı Rājamallah rājanya-cha-
80. kra-makutasputa patra-bhaṃga-vaıdūryya-kōtı-masrını-kṛıta-pāda-pīṭhah svam-rāshtram Rāshtrakū-
81. taı stagıtam ıva nabhōyyāmınījaıs-tamōbhır-tējasvī spashṭayıtvā-śısıra-ṭarakarah kā-

82. nti-mūrttiah kalāvān rājēvōdīyamā-nō-ripu-griha-nilayāmm-ūrjjitō-rāja-lakshmīm satkīrttya-

83 sadvitiyāmn nija-bhuja-vijayi-yō-javād-āchakarsha ‖ sa tu jaladhara-samaya-viśama-

84. sphutatara-vibhāsamānāmbara tala visāri-sasadhara-kīranāvalī-kānta-kīrtti-pravāha-śu

V a 85. bhrīkrita-sakala-kāshthā-paryyantah durggama-tara daurggatya-mahātavī-prayāna-nistarana-

86 sārthavāhah sa-mada-gaja-ghatā-samkata vidvid-varūdhi-bandhāmbhōnidhi-vilōdanāmandarah

87. Ga[m] gānvaya-gagana-gabhasti-mālī-śauryyarāśih tathāhi tat-khatga-dhārā pailūna-mūrdhnah

88. kasyāpi sangē bhata-pungavasya utpīpatantyō bahaḷāsra-dhārāh kōpā-nalōtsēki śikhā-

89. ivāsan yaścha sampūrnna guna kadambakānuraktayēva nirbharam-ava-gūhito rāja-la-

90. kshmyā chanda-pratāpa-bhīta-yīvān-avalōkitas-trishnayā sa tu Brahmē-vādhyāsita-

91. kamalō-harppatir-iva prati-divasam-upajāyamānōdayaś-chanda-pratāpantā-

92 pita-vipaksha bhūbhrin-mandalaścha Lakshmana ivābhivandita-Sumitrō Rāmānuvritti chaturaścha

93. Bharata iva Satrughna-sachivō Abhimanyur iva Subhadrābhinandanaḥ nidāgha-sama-

94. ya iva prakshīna dōshah jaladharāgama iva rajōvikāra-praśama hetuḥ śaratkāla

95. iva prōtbhāsamāna-rajahamsa-mandalah yasya cha ‖ samunnati viśālinō vipula-ma-

96. ndalābhōginas-susangati-bhritah paiair-amridita-śriyah karkasāh ha-dhēna-vashayī-kritā-na-

V b. 97. va-vadhū-kuchābhōgavat-karagraha-kadartthanām-anubabhūvur-ugrārayah sa cha Śa-

98. nkarōpyadakshādhvara-kriyāvidhvamsi bhū-nandanōpy-akrūra-grahaḥ rājarshir-api vijih-

99. ta Visvāmitrah sa tu vipula mahimrā ratnāvāsah kathan na vishādaraḥ purita sumahā tē-

100. jōrāśi kutah kamalākarah naya-subhagah kāntaś-chanda-pratāpa-nidhih katham sumana-

101. si parāṃ prītim karttā mahatkhalu kautukam latēnāvagāhita Chānākya vākyēna satya vā-

102. kyēna nīti-śāstra chashushā traikālya darśinā Kaustubhābharana-charana-smarana-

103. pavitrī-kritātmanā Konguni varmma dharmma mahārājadhirāja paramēśvara Permmāna-

104. dinā Bhāradvāja-kula-pradīpa-bhutasya Bhatta-Vinayadi nāmadhēyasya naptrē a-

105. khila-makha-prachāra-chaturatara-matēr asa-krid-āsvādita sōma-kashāyita mukhasya

106 Tadangutti Sōmayāji bhattasya putrāya rig vēda pāragāya parōpakāra prava

107. naika-matayē dēva-Brāhmana-charana-śuśrūshākarana-ratayē śrīman-Nāgadēva bhattā-

108. ya ēka-chatvārimśad-uttarēshu sapta-śatēshu satītēshu ātmanah pravardhamāna vijaya sa-

VIa.109 vatsarē prathamē sakala-Kali-kalusha-patalā-pātana-patīyasi Sūrya-grahanē Ma-

110. rugare vishayē Ededindē saptati pratibaddhahi Pejjarngi-nama-grāmas-sarvva bādhā pa-

111. rihāra sametō mātāpitr ōr-ātmanaścha punya-yaśōbhivridvayē dattah tasya sī-

112. mā-vyavastha īśānyadiksīmā Gāma gudda tatākasya dakshināntamāgah atha pūrvva-dik-sīmā su-

113. varnnakāra-tatākasya paschamānta bhāga tatah kiñchid antarēṇa Sīgegere-nāma tatāka-pūrvvanta bhā-

114. ga tata rajaka-tatākasya pālita tānantarē vata vrikshaḥ māhakāra tatākasya kulyā satata Vaiko-

115. nta tatākasya paschimānta bhāga tatāh Iōndigeṛe dakshiṇānta bhagah tatah kiñchidantarē Ni-

116. dugattinā dakshinānta bhāgam sinna pāshana nikatē mahā-vatavṛikshah tatah Naukkigere dakshinānta-

117. bhāga tatah Tēnandākagere dakshinānta bhāga tatah Piliyālum tata Sirikki-garega tatāka

118. paschima-bhāga tatah grāma-traya-sīvā asattha tata Nallūr-ttatākasya dakshinānta-bhāga tatah

119. Madavadi tatākasya dakshina-bhāga tata Komara tatākasya dakshina bhāga tatah Mahāmadhu-nāma

120. tintrinīka-nāma vriksha ēvam bhūta sīmōpalakshitah

VIb.121. asya dānasya sākshina shaṇnavati-sahasra-vishaya prakritayah yōsyapahārtthā

122. lōbhān-mohan-pramadē vā sa pañchabhi mahabhi pātakai samyuktōt-bhavati yō rakshati
123. sa punyavat-bhavati api chātra Manugītā sloka sva-dattam para-dattam bhā yō harēta vasu-
124. ndarā sashti-varisha sahasrāni vishtayām jāyatē krimih svandātum śva-maha chhakhya dukkam anya-
125. sya pālanaṃ dānam vā pālanaṃ vēti dānāchrēyōnu pālanam bahubhit-basudā-bhuktā rajā-
126 bhi Sagarādibhi yasya yasya yadā bhūmi tasya tasya tadā palaṃ brahmasvantu vishaṃ
127. ghōram na visham vishamachyatē visham-ēkākinaṃ hanti brahmasva putra pautrikam cha-
128. tushkanduka vṛihi vijāvāpa kshētram dvikhandukangu kshētram tadapi brahmādēyam i-
129. va rakshanīyah sarvva-kalādhāra-bhūta chitra-kalā-viñkēna Vishvakarmmā chāryyēnadam sāsanaṃ
130. likitaṃ

(There is no writing on the 7th plate)

Translation

Lines 1—9.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jāhnavī-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kānvāyanasa-gōtra, was siīmat Konganivarmma-dharmma-mahādhirājah.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing gold) the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on Dattaka's aphorism, was srīman Mādhava-mahādhirājah

His son, uniting the qualities of his father and grand-father, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was srīmad Harivarmma-mahādhirājah.

Lines 9—15.

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nārāyana, was śrīman Vishnugōpa-mahādhirājah.

His son, whose head was purified by the pollen from the lotuses, the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhirājāh.

His son, the beloved sister's son of Krishnavarmma mahādhirājah,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śriman Kongani-mahādhirāja, named Avinīta

Lines 15—22.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Ālattūr, Porulaṟe, Pelnagara and other places, author of a commentary on fifteenth *Sarga* of the *Kirātārjunīya* was named Durvvinīta.

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named Mushkara

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the scince of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, had the celebrated name Śrīvikrama

Lines 22—30.

His son, whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks of huge elephants darting like lightning, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named Bhūvikrama. Who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Vilanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced open by all manner of weapons, called the Rāja Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, whose feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmī, was named Nava-Kāma, beloved by the good *sishta-priyaḥ*, his fame in destroying the hosts of his enemies being the theme of song.

Lines 30—44.

Of that Kongani-mahārāja whose other name was Śivamāra, the grand son, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had

fixed his faith on Nārāyana, raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger (or Bhīmakōpah); no less a captivator of the glances of young women, the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or Rājakēsarī). Moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious, is the Rāja Śrīpurusha, a head jewel among princes To women, a Kāma (Cupid), in the use of the bow, the son of Daśaratha (Rāma), in valour, the son of Jamadagni (Paraśurāma), in great wealth, Balāri (Indra); in great glory, Ravi (the sun), in government by himself, Dhanēśa (Kubēra), of a mighty and splendid energy, the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—was Śrīpurusha, the first so named Prithuvī-Konguni-Mahādhirājah.

Lines 44—78.

His son, the chaplets on the crowns of all the kings bowing down to his glory caressing his two lotus feet; the sharp bright sword in his arm embraced by the goddess of victory on pulling down his ememy the king Vallabha with its band, the pillar his arm streaked red with the drops of blood oozing from the temples of the elephants of opposing hostile kings split open in the front of battle; having his ememies overthrown with showers of arrows from his bent bow drawn back to his ear, the sky filled with hundreds of banners won by victory in war, a king who on his becoming angry the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to behold, filled with twining entrails and streams of blood, lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon, distinguished by all the marks of an emperor, desirous only of benefiting others without seeking any benefit for himself; having by his administration of justice rooted out the evil practices of the Kali-age, his skill in the practice of politics putting to shame Brihaspati, his character like a stone pillar for the support of *dharmma* destroyed by the myriad deceits of the host of evil kings, the world of the twice-born gratified with his constant bestowal of gifts, whose donations by absence of divided desires and by benefiting all the world, exceeded the pouring forth of water by the regent elephants Moreover, placed in the world of endless calamities like twisted top-knots, supporter of the fine arts, friend of the learned, able in protecting, the birth place of pure qualities; a guide of kings; famous as a poet; skilled in poetry; having seen to the farthest shore of the *Phaṇisuta-mata* difficult to understand; of firm intellect which was a touchstone in the science of logic; his

insight into the essence of the management of elephants *sāmaja-tantra* lowered the pride of the learned; of profound knowledge in expounding the system of the great yati born from the mouth of the female elephant (*hastinī-vakrōdbhava-yati pravara mata*); far-seeing in discussing the new enquiries into many subjects proposed by the learned, perfect in the system he had adopted for the management of horses; a sun in causing to unfold the lotus garden the science of archery, author of a treatise on his own system of the treatment of elephants (*gajamata*); of no mean intellect; builder of an ornamental bridge, gratifier of the circle of the learned, skilled in all matters connected with the drama, its combinations and branches, by his unequalled form surpassing Makaradhvaja (the god of love), his head purified by prostration at the lotus feet of Makaradhvaja's guru (or father, Vishnu), of distinguished fame from victory over the Vallabha army, supported by the Rāshtrakūta, Chālukya, Haihaya and other brave leaders, who had encamped at the village named Mudugundūr Dhōra's (?) cavalary (*Dhoraśvīyam*) the most powerful in the region, which had spread over all quarters, he conquered by the showers of innumerable sharp arrows discharged by his arm this king of exceeding glory, (dispersing them) like the sun with his invincible rays dispersing the darkness, certain to rise, secure in his own sphere He, too, who, like Hari, was ever reverenced by Dvijapati (Brahmans, otherwise Garuda); like the sun, duly rising daily, like the world of serpents, free from fear (otherwise, birds), like Ātmākara, without spots, though Duryyōdhana (or a strenuous fighter) yet rejoicing in the qualities of Arjuna, though the ocean (otherwise, master of armies), not a refuge for water (otherwise, fools); though the moon (otherwise, of patient disposition) not united with spots (otherwise, faults). By the ornaments of the Rāshṭrakūta andPallava lines, the crowned kings named Gōvindarāja and Nandivarmā, was he anointed to the kingdom, they with their own hands binding the crown on his brow,—the sun to the clear firmament of the renowned Ganga line, Konguni-mahārājādhirāja paramēśvara śrī Śivamāradēva

Lines 79—83

His younger brother's son was Rājamalla whose arms were engaged in destroying the prosperity of hostile kings and whose feet were bright with the edges of the *lapis lazuli* gems in the ornamental bands of the crowns of (tributary) kings Rising like the moon, full of splendour cool rays (hands cool to touch), and shining digits (learning) and illumining the sky of his own kingdom which had been overcast by the darkness of the night of the Rāshtrakūta, he drew to himself by the force of arms the great goddess of his kingdom who had been dwelling in the abodes of his enemies and along with her he also took with him the damsel of fame.

Lines 83—87.

Further. he made the quarters bright with the stream of his fame which spread like the rays of the moon shining brightly in the sky after the season of

clouds had expired He was (like a) great caravan merchant skilled in making marches across impenetrable forests of difficulties. He was a Mandara mountain churning the ocean of the army of the enemies equipped with elephants full of ichor. He was a sun in the firmament the Ganga race He was a mass of prowess.

Lines 88—95

Also The streams of blood jutting out from the body of a great warrior whose head has been severed by the sword of the king (Rājamalla) appeared like the tongues of flame of his anger He was tightly embraced, as it were, by the goddess of royal power attached to him by the assemblage of his good qualities Greed did not dare even to look at him as if afraid of his terrible prowess. Like Brahma he dwelt in Kamala (lotus flower; the goddess of wealth served him). Like the sun he prospered every day with rising brightness and burnt with the bright rays of his prowess the mass of mountains (whose wings were lost) the hostile kings Like Lakshmana he brought joy to Sumitrā (good friends) and was skilled in following Rāma (good women) Like Bharata he was a companion of Śatrughna (he had ministers who killed enemies) Like Abhimanyu he delighted Subhadrā (good people) Like summer he was devoid of sins (the nights were declining). Like the rainy season he removed dust (curbed his passions) Like the autumnal season (śarat) he shone with the assemblage of great swans (kings)

Lines 95—97

His fierce enemies had to suffer rough handling at his hands like the breasts of newly married damsels.

Lines 97—101

He was a Śankara (god beneficent) but not the destroyer of Daksha's sacrifices (not a destroyer of sacrifices made by competent persons). Though he was Mars (delighter of the earth) he was not a cruel planet (kind in his dealings) Though he was a royal sage he defeated Viśvāmitra (conquered the enemies of the earth). He was the abode of the gems his great fame but how was he not a receptacle of poison (water)? He was a mass of great brilliance and yet how could he be an assemblage of lotuses (bestower of wealth)? Ever pleasant to the eyes and dear how could he be a mass of terrible heat (great glory)? How could he cause delight to flowers (good people or the learned men)? All this is strange

Lines 101—111

By him, Satyavākya Konganivarma-dharma-mahārājādhirāja-paramēśvara Permānadi, deeply versed in the teachings of Chānakya, with a clear insight into the Nītiśāstra (Science of Polity), a great seer (who can look into the past, present and future), purified by contemplating on the feet of Vishnu (*lit.* adorned with Kaustubha) was granted free of all imposts, for the increase of the merit and fame of his parents and of himself, the village named Perjjarangi, situated in Ededinde

Seventy in Marugare-vishaya at the time of the solar eclipse which has the power to remove all the sins of Kali, in the first year of his prosperous reign, seven-hundred and forty-one years having expired (in the Śaka era) to the auspicious Nāgadēva-bhatta, deeply versed in the Rig Vēda, his mind being solely bent on doing good to others, engaged in serving the gods and Brahmans, son of Tadanguttı Sōmayāji-bhatta, skilled in the performance of all sacrifices, ever tasting the Sōma juice, and grandson of Bhattavineyadi who was a lamp to the Bhāradvāja lineage.

Lines 111—121.

Its boundaries are thus determined.—North-eastern boundary, the extreme southern end of Gāma-gudda tank —the eastern boundary, the extreme western end of the goldsmith's tank at some distance comes the eastern corner of Śīgegere tank, then the edge of the washermen's tank then the banyan tree, then the canal from the Māhakāra tank then the western end of Vaikonta tank. then the southern end of Tōndigere tank then at some distance the southern end of Nidugatti then Sinnapāshāna boulder and near it the Great Banyan tree. then the southern end of Nokkigere then the southern end of Tēnandākagere then Pilıyāl, then the western portion of Sirikkagarega tank then the boundary of the three villages formed by the Aśvattha tree then the southern end of Nallūr tank· then the southern part of Madavadi tank then the southern part of Komara tank. then the tamarind tree named Mahāmadhu. thus is it bounded

Lines 121—130

The witnesses to this gift are the subjects of the Ninety-six Thousand Province.

He who either out of greed or infatuation seizes this will be guilty of the five great sins: he who protects this will acquire merit The following are the verses of Manu relating to this —He who confiscates his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. The earth is enjoyed by several kings beginning with Sagara Whosoever is the ruler of the land at a time will get the merit of the gift of that land. The property of the Brahmans is a terrible poison (if seized). Poison is (really) no poison Poison kills only one person, while the property of Brahmans kills its illegal enjoyer with his sons and grandsons

The plot of wet land of the sowing capacity of 4 khandugas of paddy and the *kangu land?* of the sowing capacity of 2 khandugas should also be protected like gifts made to Brahmans

This śāsana is written by Viśvakarmāchārya, an authority for all arts and versed in the fine arts.

Note.

Description. This is a copperplate grant consisting of 7 plates, each measuring $8\frac{1}{2}'' \times 5''$ and a ring, $4\frac{1}{2}''$ in diameter, bearing the seal of an elephant. The seal is oval in shape and measures $2'' \times 1\frac{1}{2}''$ The edges of each plate have raised rims in order to protect the characters in the plates. The plates seem to have been buried in the earth for a very long time and were very rusty when received in the office. The last plate has no writing. Of the remaining plates, the first has writing on one side only while the others are written on both the sides. 12 lines of writing are found on each surface of the plates except on the back surface of the 6th plate where there are only 10 lines. Each line consists from 28 to 34 letters The ring had not been cut at the time the plates were received.

Paleography The grant is engraved in Old Kannada characters The letters are well formed. They are deeply and finely cut The characters belong to the early 9th century A.D. and resemble the alphabet of the Manne plates (M A.R. 1910, p. 24) and Nelamangala 60 (E C. IX) The test letters *bha, la, ra, ka, ja* all belong to that period Some orthographical mistakes are found in the plates. (IIa. L. 1, IIIa. LL. 5, 7, etc) Instead of *Uvadhmānīya, ra* is duplicated with *pa* and *ra* (*Ib.* L 7, 10) The front surface of the 6th plate has a number of mistakes

Language. The language is Sanskrit throughout and is written in a grand *champu* style with prose and verse In many places *alpaprānas* are written for *mahāprānas*, short vowels for long vowels and *ra* for *ri*. In plate V a, *hathēna* is written for *hathēna.* But these and such other mistakes may be due to the carelessness of the engraver. The language is generally correct, though the orthography is bad.

The scribe The grant is stated to have been engraved by Viśvakarmāchārya, an authority on all arts and versed in the fine arts The name Viśvakarmāchārya appears in many Ganga grants (M.A.R. 1910, p. 24; E.C. VI, M. 36; E.C. IX, Nl. 60 of the date 797 A D. and E C XII, Nj 269 of 904 A D) In Mūdagere 36, the engraver is *sarvakalāntarpāti chitrakalābhijña* Viśvakarmāchārya. This inscription belongs to the time of Śrīpurusha and its date is about 750 A D The date of the present grant is 819 A.D. The name Viśvakarmāchārya may have been the family name and may have come down from father to son. Mr R. Narasimhachar says that it appears to have been the usual title of the court engraver (M.A.R 1907, p. 20).

Are the engravers of the present grant, the Dāvangere plates of the present report No. 34, the Jāvali plates and the Manne plates one and the same? The characters of

all these four plates resemble one another and the name Viśvakarmāchārya occurs in all of them. If this is so, we have to say that Viśvakarmāchārya lived for a long time.

For the work of engraving the plates, the scribe was granted 4 khandugas of wet land and 2 khandugas of grain (*Kangu*) land. It is also requested that the grant be protected as a grant to the Brahmans.

Purpose of the inscription.

The record registers the gift of the village Perjjarangi belonging to Ededinde 70 in Marugere Vishaya, free of all imposts by the Ganga king Rāchamalla in his first regnal year for the increase of his merit The donee was Nāgadēvabhatta, grandson of Bhatta Vinaya and son of Tadanguttı Sōmayāji of Bharadvāja gōtra He was well-versed in Rigvēda, was engaged in doing good to others and was a worshipper of gods and Brahmans His father, skilled in the performance of sacrifices, was ever tasting the Sōma juice

Geography.

The village Perjjarangi which was granted is stated to have been in Ededinde 70 of Marugere Vishaya. The boundaries of the village are also given Marugare Vishaya is referred to in some other inscriptions also In an inscription at Hirigundugal Marugere nādu is referred to as ruled by Siyagella during the reign of the Ganga king Śrīpurusha. An inscription at Sringēri (M A R 1916, p. 44) and the Mallonahalli copper plate grant of Avinīta, also mention Marugere Vishaya. But it is difficult to identify the place. The vīragals at Hirigundugal indicate that the village was a place where some important battle was fought. The Ganga king Śivamāra died there while fighting with the Rāshtrakūtas (M.A R 1910, p 24), and the reference to Marugere Vishaya in one of the lithic records there indicates that Hirigundugal might have belonged to Marugere Vishaya In the present record the boundaries of the village given are mostly tanks. There are a number of tanks around Hirigundugal. So Perjjarangi might have been in those parts But no village mentioned in the grant is found in that taluk now.

Date.

The date is given as S 741 equivalent to the first regnal year of Rāchamalla. No other details of the date are given except that there was solar eclipse on the day the grant was made. In Ś 741 the solar eclipse occurred only on the new-moon day of the dark half of Āshādha which corresponds to Sunday, 26th June 819 A.D. This might have been the date intended in the grant.

History.

No grant of the Ganga king Rāchamalla I had so far been discovered and the present one is thus the first copper plate grant which can definitely be assigned to him. His name, of course, had appeared in some vīragals. The Manne copper plates published in M.A.R. 1910, p 24, belong to a Rāchamalla who is supposed to be the Western Ganga king Rāchamalla I by Mr R. Narasimhachar But the Rāchamalla

of the Manne plates seems to be different from Rāchamalla I of the famous Ganga lineage, because the genealogy given in the Manne plates is quite different from the usual Ganga genealogy found in many Ganga grants. The present record on the other hand gives the regular Ganga genealogy of the known genuine Ganga copper plates As regards the date also the present grant differs from the Manne plates, While the present grant gives Ś 741 as the first regnal year of the king Rāchamalla, the Manne plates give Ś 750 as the 12th regnal year, which can only be the 9th regnal year according to the present grant It is not possible to make up this difference of 3 years Again the Sanskrit language of the Manne plates is very corrupt. while that of the present grant has comparatively few errors. Thus we can leave off the Manne grant either as a forgery or as belonging to some other Ganga prince of the same name

These plates of Rāchamalla closely resemble Nelamangala 60 of E C. IX and Yedatore 60 of E C. IV regarding the genealogy and the details relating to the kings up to Śivamāra Konguni Varmma, his son Mādhava, his son Harivarmma, his son Vishnugōpa, his son Mādhava, his son Avinīta, his son Durvinīta, his son Mushkara, his son Śrīvikrama, his son Bhūvikrama or Śrīvallabha, his brother Śivamāra, his grandson Śrīpurusha and his son Śivamāra are all given the usual epithets as in the abovementioned plates

With regard to Rāchamalla the present inscription gives the following details. His arms were engaged in destroying the prosperity of hostile kings, his feet were bright with the edges of the *lapis lazuli* gems in the ornamental bands of the crowns of tributary kings, he drew to himself the great goddess of his kingdom who had been dwelling in the abode of his enemies (*i e.*, the Rāshtrakūtas) and along with her he also took with him the damsel of fame, he made the quarters bright with the stream of his fame, he was (like a great caravan merchant) skilled in making marches across impenetrable forests of difficulties, he was a Mandara mountain churning the ocean of the army of the enemies equipped with elephants full of ichor and he was a sun in the firmament the Ganga race

Rāchamalla is Śivamāra II's younger brother's son and his father is not named in this record But we know from other sources that his father was Vijayāditya (*see* Kudalūr plates of Mārasimha, M A R. 1921). In Vallimalai inscription (E. I. Vol. IV, p 140) which belongs to Rāchamalla himself his father is stated to be Ranavikrama which seems to be the title of Vijayāditya In an inscription at Kondajji agrahāra also one Ranavikrama is stated to have granted some land during the reign of Srīpursha This Ranavikrama also might be identical with Vijayāditya Śivamāra had a son by name Mārasimha who granted some land in A.D 897 (Manne plates) But the fact that Rāchamalla succeeded Śivamāra to the throne indicates that both Vijayāditya and Mārasimha might have died before Śivamāra and that Śivamāra had no other male issues to succeed him

There was constant war between the Gangas and the Rāshtrakūtas during the reign of Śivamāra Śivamāra was twice imprisoned by the Rāshtrakūṭas and reduced to the galling position of a feudatory To regain independence appears to have been the one object next to his heart and in his persistent attempt to achieve it he nobly sacrificed himself (M A R 1910, p 24) Rāchamalla seems to have succeeded Śivamāra on the throne with the main object of fulfilling his uncle's ambition of liberating the Ganga kingdom from the clutches of the Rāshtrakūtas. To his good fortune the Rāshtrakūta sovereign Gōvinda III, a terror to the Gangas, had died by the time of his accession to the throne and immediately, during the very first year of his reign, Rāchamalla seems to have declared independence, which fact is mentioned in the present grant

76

A copper plate grant of the Madhura chief Tirumalanāyaka in the Vyāsarāya mutt at Sōsale, T -Narasipur Taluk.

ಟಿ ನರಸೀಪುರ ತಾಲ್ಲೂಕು ಸೋಸಲೆಯಲ್ಲಿ ವ್ಯಾಸರಾಯ ಮಠದಲ್ಲಿದ್ದ ಮಧುರೆಯ ತಿರುಮಲನಾಯಕನ ತಾಮ್ರಶಾಸನ

ಒಂದು ಹಲಗೆ ತೆಲುಗು ಭಾಷೆ

ಪ್ರಮಾಣ $9\frac{1}{2}'' \times 7\frac{1}{2}''$

ಮುಂಭಾಗ—

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನ ಶಕ ವರ್ಷಂ ೧೫೬೪
2. ಅಗುನಟಿ ಚಿತ್ರಭಾನು ಸಂವ್ವತ್ಸರಂ ವೈಶಾಖ ಶುದ್ಧ ಪೌರ್ಣಮೀ ಚಿತ್ರಾ
3 ನಕ್ಷತ್ರಂ ಯಿಂದುವಾಸರಮುಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾ
4. ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಶಿದ್ಧಾಂತ್ತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮ
5. ಚಂದ್ರ ದೇವುಳ್ಳು ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕಲೈನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ
6 ಪಾರಾದಾರ ಪಾರಿಣಾ ಸರ್ವ್ವತಂತ್ರಸ್ವತಂತ್ರುಲೈನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀಮದ್ವ್ಯಾ
7 ಸರಾಯಲವಾರು ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರಲೈನ ಶ್ರೀ ಶ್ರೀಮದ್ವ್ಯಾಸರಾ
8 ಯಲವಾರು ಮಠಂ ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿ ತ್ರಿಕಾಲಪೂಜ ಅನ್ನದಾನಾನಿ
9 ಕಿ ಕಾಶ್ಯಪ ಗೋತ್ರುಲೈನ ಮಹ ರಾಜ ರಾಜಮಾನ್ಯ ರಾಜೇಶ್ರೀ ಪೃಥ
10. ವೀ ಸಾಂಬ್ರಾಜ್ಯ ಶೇಯುಂಚುಟಗಾನು ವಿಶ್ವನಾಥನಾಯನಿಯ್ಯ ವಾರಿ ಪೌ
11 ತ್ರುಲೈನ ಮುದ್ದುಕೃಷ್ಣಪ್ಪನಾಯನಿ ಪುತ್ರುಲೈನ ಮುದ್ದುವೀರಪ್ಪನಾಯನಿ ವಾ
12 ರುಲೂ ಶ್ರೀ ತಿರುಮಲನಾಯನಿಯ್ಯವಾರು ಮಾಯೆಲುಬಡಿ
13. ರಾಜ್ಯ ಮಂದ್ದುಮಾ ಉಭಯಮುಗಾನು ಮಧರ ಶೀಮಲೋ ವೇಗವ
14. ತಿಕಿ ಉತ್ತರಂ ಪೆದ್ದಕಡಪು ಕೊಂಡಾನಿಕಿ ತೂರ್ಪು ಶಾತ್ಯಾರು
15 ಕು ತೂರ್ಪು ಹನುಮಂತ ಗುಡಿಕಿ ಆಗ್ನೇಯಮೂಲಲೊ ಯೆ
16. ರ್ರಂ ಪಡ್ಡಿ ಚಿಣ್ಣಣಿ ಚೆರುವುಕು ಪಡಮರ ಕೊನಗಟ್ಟು ತೂರ್ಪುಮ
17. ರಂಗುಳಿ ಯೆರುಕು ಪಡಮರ ರಾಮೇಶ್ವರ ಗಟ್ಟುಮಳ್ಳು ಆಗ್ನೇಯಮೂ
18. ಲವರಕು ದಕ್ಷಿಣಂ ಮೂಲಲೊ ಮರಂಗುಳಿಯೆರುಕು ಪಡಮ

19. ರಮಿಟ್ಟಿಗಟ್ಟಿ ಪಡಮರ ಶಾತ್ಯಾರುಯೆರು ಪಡಮರ ಕೊರವಂಗುಳ
20 ಅಯ್ಯನಾರು ಗುಡಿ ಪಡಮರ ಅಳಗಾಪುರಿ ಯೀಶಾನ್ಯಂ ಅ
21 ಶ್ರೀ ತಿರುಮಲಯ್ಯವ್ರಾಲು (ದೊಡ್ಡ ಅಕ್ಷರದಲ್ಲಿ)
22 ಯನಾರು ಗುಡಿ ಉತ್ತರಂ ಕರಡು ಪೆರುಮಾಳು ಕೊಂಡಗುಡಿಕಿ
23. ತೂರ್ಪು ಶಾತ್ಯಾಕುಕು ತೂರ್ಪು ಹನುಮಂತಗುಡಿ ಚತು
24. ಸ್ರಂ ಅಯ್ಯಾರು ನಂಜ್ಜಪುಂಜ್ಜ ಮಾವಡಮರ ವಡ ತೋಪು
25. ತೊರವು ಜಲ ತರು ಪಾಷಾಣ ಸಹಿತಮುಗಾ ಯೀ ಶು
26. ಭ ದಿನ ಮಂದ್ದು ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯಲವಾರು ಮಠಂ ಗೋಪಾ
27 ಲ ಕೃಷ್ಣಸ್ವಾಮಿ ಅನ್ನದಾನಾನಿಕಿ ಸಹಿರಣ್ಯೋದಕ
28 ಧಾರಾಪೂರ್ವಮುಗಾ ಕಟ್ಟಡ ಶೇಶನಾರಂಗನಕ ಪು
29 ತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯಮುಗಾ ಆಚಂದ್ರಾರ್ಕ ವಂಶಮುಗಾ
30 ಅನುಭೋಗ ಕಲವಾರು ಯೀ ಪ್ರಕಾರಮುಗ ಮಹಾರಾಜ ರಾಜ
31. ಮಾನ್ಯ ರಾಜೇಶ್ರೀ ಅಖಂಡಮಂಡಲಾಧೀಶ್ವರಲೈನ ಶ್ರೀ ತಿರುಮ
32. ಲನಾಯನಿಯ್ಯವಾರು ಸಹಿರಣ್ಯೋದಕ ದಾನ ಶಾಸನಂ
33 ರಾಶಿಂಚ್ಚಿಯಿಚ್ಚಿನಾಮು ಯೀ ಶಾಸನಾನಿಕಿ ಸಾಕ್ಷಿ ಸೌಂದ್ದರ ರಾ
34 ಜ ಸ್ವಾಮಿ ಮೀನಾಕ್ಷಿ ಸುಂದರೇಶ್ವರಲು ಸೂರ್ಯಚಂದ್ರಾಲು
35 ಆಕಾಶವಾಣಿ ಭೂದೇವಿತಿಲ' ಯೀಗ್ರಾಮ ಭೂದಾನಂ ರಾಶಿಂ
36 ಚ್ಚಿ ಇಚ್ಚಿನಾಮು ಯಿತಿ ರಾಮನಾಶಾಲಿರಾಶಿನದಿ ಯೀ ಧರ್ಮಾ
37 ನಿಕಿ ಯೆವರು ವಿಘಾತಂ ಶೇಸ್ತುನಾರೋ ವಾರು ಕಾಸಿಲೋ ಗೋಹ
38. ತ್ಯ ಶೇಶಿನ ಪಾಪಾನಾ ಪೋಗಲವಾರು ಧನುಷ್ಕೋಟಿಲೋ ಬ್ರಂ
39 ಹ್ಮ ಹತ್ಯ ಶೇಶಿನ ಪಾಪಾನಾ ಪೋಗಲವಾರು
40 ದಾನಪಾಲನ ಯೆರ್ಮಧ್ಯೇ ದಾನಾಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾ
41. ತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

ಹಿಂಭಾಗ—

42. ಸ್ವ ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ
43 ನಂ ಪರದತ್ತಾಪ ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇ
44. ತ್ ‖

Translıte1 atıon.

Front—

1 svastı śrī vıjayābhyudaya Śālıvāhana saka varsham 1564
2. agunatı Chıtrabhānu-samvatsaraṃ Vaıśākha śuddha paurṇamı Chıttā
3. nakshatram Yımdu-vāsaramulu śrīmat-paramahaṃsa parıvrājakā-
4 chāryalaına srīmad-vaıshnava śıddhāmtta-pratıshtāpanāchāryalaına śrīmad-Rāma-
5. chamdra dēvullu dıvya śrīpāda-padmārādhakalaına pada-vākya pramāna
6. pārādāra-pārınā sarva tamtra-svataṃtrulaına śrī śrī śrımad Vyā-

7. sarāyalavāru Vidyā-simhvāsanādhīśvaralaina srī śrīmad Vyāsarā
8 yalavāru matham Gōpālakrishnasvāmi trikāla pūja anna-dānāni-
9 ki Kāsyapa-gōtralaina mahārāja-rājamānya rājēśrī pritha-
10. vī sāmbrājya śēyumchutagānu Viśvanāthanāyaniyyavāri pau-
11 tralaina Muddukrishnappa-nāyani putrulaina Mudduvīrappa- nāyani vā-
12 rulu śrī Tirumalanāyaniyyavāru mā yelubadi
13 rājyamamddu mā ubhayamugānu Madhara-śīmalō Vēgava-
14. tiki uttaram Peddakaḍapu-komdāniki tūrpu Šātyāru-
15. ku tūrpu Hanumanta gudiki āgnēya mulalō Ye-
16 rram paddi chinnene cheruvuku padamara Konagatta tūrpu ma-
17 ramguli yeiuku padamara Rāmēśvara gatta mallu āgnēya mū-
18. lavaraku dakshinam mūlalo maramguli yeruku padama-
19 ra mittigatti padamara sātyāru yeru padamara Koravamgula
20. ayyanāru-gudi padamara Alagāpuri yīśānyam a-
21 (in bold leaters) sri Tirumalayyavrālu-
22. yanāru gudi uttaram karadu perumālu komda gudiki
23 tūrpu sātyākuku tūrpu Hanumanta gudi chatu-
24 sram Ayyūru namjja pumjja māvada mara vada tōpu
25. toravu jala taru pāshāna sahitamugā yī śu-
26 bha dinamamddu śrīmad Vyāsarāyalavāru mathaṃ Gōpā-
27 lakrishna svāmi anna-dānāniki sahiranyōdaka-
28 dhārā pūrvamugā kattada śēśanāramganaka pu-
29 tra pautra-pāramparyamugā ā-chamdrārka-vamśamugā
30 anuubhōga kalavāru yī prakāramuga mahārāja rāja-
31 manya rājēśri akhanda-mamdalādhīśvaralaina śrī Tirumala
32 nāyaniyyavāru sa-hiranyōdakadāna-śāsanaṃ
33. rāsimchchi yichchināmu yī śāsanāniki sākshi saumddara rā-
34. jasvāmi Mīnākshi śumdarēsvarulu sūrya chamdrālu
35. ākāsa Vāni bhūdēvitilu yī grāma bhūdānam rāśim
36 chchi ichchināmu yiti Rāmanāśāli rāśinadi yī dharmā
37. niki yevaru vighātam śestunārō vāru Kāsilō gō-ha-
38. tya śēśina pāpānā pōgalavāru Dhanushkōtilō Bram-
39 ha hatya śēśina pāpānā pōgalavāru
40. dāna-pālanayer madhye dānā chhrēyōnu pālanam dānā
41. t svargam avāpnōti palanād achyutam padam

Back side—

42 sva dattā dvigunam punyam para dattānu pāla-
43. nam paradattāpa hārēna sva-dattam nishphalam bhavē
44 t ||

Translation

Be it well. In the year 1564 of the victorious Śālivāhana era, the year Chitrabhānu, on Monday the full moon day of the bright half of Vaiśākha, when it was Chitta constellation —

For the worship of the god Gōpālakrishnasvāmi and for feeding in the matt of the illustrious paramahamsa parivrājakāchārya, Vaishnava-siddhānta-pratishthāpanāchārya, worshipper of the lotus-feet of the god Rāmachandra, padavākya-pramāna-pārāvāra-pārīna, sarva-tantra-svatantra, lord of the throne of learning (Vidyā-simhāsana) of Vyāsarāya, the illustrious Vyāsarāya —

Mudduvīrappa-Nāyaka and srī Tirumla-Nāyaka, sons of Muddu-Krishnappa-Nāyaka and grandsons of mahārāja, rājamānya rājē srī Viśvanātha-Nāyaka of Kāśyapa-gōtra, ruler of the kingdom of earth.

In our kingdom, Madhura Sīma, we have ordered the grant of Ayyūr (the boundaries of which are given in detail) with wet and dry lands, *māvada maravada* (?) gardens, streamlet, water, tree and stone, on this auspicious day, for the offering of food for the god Gōpālakrishnasvāmi in the matt of the illustrious Vyāsarāyasvāmi with gold and pouring of water. Therefore this can be enjoyed by sons and grandsons in succession till the moon and sun endure Thus we, Mahārāja rāja-mānya rājēsrī akhanda mandalādhīsvara, śrī Tirumala Nāyaka, have given this dāna sāsana with gold and water in writing.

The witnesses to this śāsana: Saundara rājasvāmi Mīnākshi, Sundarēśvara, sun, moon, sky, Vāni and Bhūdēvi We have given in writing this grant of village. Thus written by Rāmanāsāli. Whoever destroys this charity will incur the sin of killing a cow in Kāśi and of killing Brahmnas in Dhanushkōti.

Note

This single copper plate record received from the Vyāsarāya matt of Sōsale refers to the gift of a village called Ayyūr in Madhura sīma to the god Gōpālakrishna in the mutt of the illustrious parama-hamsa parivrājakāchārya, Vaishnava-siddhānta-pratishthāpanāchārya, worshipper of the lotus feet of the god Rāmachandra, pada-vākya-pramāna-pārāvāra-pārīna, sarva tantrasvatantra, lord of the throne of learning (Vidyā-simhāsana) of Vyāsarāya, the illustrious Vyāsarāya. The svāmi is not named and is called merely Vyāsarāya The donor is the chief of Madhura named Tirumala nāyaka son of Muddukrishnappa and grandson of Visvanātha. Mudduvīrappa mentioned in the grant is the elder brother of Tirumalanāyaka. Tirumalanāyaka ruled the Madhura kingdom between 1623 and 1659 A.D. (Historical inscriptions of Southern India, p 364)

The date is given as ś 1564 Chitrabhānu sam. Vai śu Paurnima Chitta nakshatra and Induvāsara, corresponding to 4th May 1642, a Wednesday and not Monday

as stated in the record The constellation too does not agree. It is Viśākha and not Chitta Chitta occurs on Monday the 13th lunar day corresponding to Monday 2nd May 1642 which might be the date of the record

There is no signature of the donor in the end.

77.

In the same Vyāsarāya mutt, on the back side of the throne of the svāmi.

ಟಿ. ನರಸೀಪುರ ತಾಲ್ಲೂಕು ಸೋಸಲೆಯಲ್ಲಿ ವ್ಯಾಸರಾಯರ ಮಠದಲ್ಲಿ ಸ್ವಾಮಿಗಳವರ ಸಿಂಹಾಸನದ ಹಿಂಭಾಗದ ಹಳೆಯ ಮಣೆಯ ಮೇಲೆ.

1. ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯರವರ ವಿದ್ಯಾಸಿಂಹ್ವಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀ
ಮದ್ವಿದ್ಯಾ ಪೂರ್ಣತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಮ॥

2 ರದ ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣ ದೇವರಿಗೆ ಮೈಸೂರು ಸಂಸ್ಥಾನಾಧಿಪತಿ
ಗಳಾದ ಶ್ರೀಮತ್ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಸೇವಾರ್ಥ॥ ಶ್ರೀ॥

Translation

Presented by the illustrious Krishnarāja Vadeyar, ruler of Mysore, to the god Gōpālakrishna of the mutt of the illustrious Vidyāpūrnatīrtha-śrīpāda, lord of the throne of learning of the illustrious Vyāsarāya

Note

This records the grant of the above-mentioned throne to the god Gōpālakrishna in the Vyāsarāya mutt by the Mysore king Krishnarāja Vodeyar III. The illustrious Vidyāpūrna tīrtha Śrīpāda is stated to have been the pontiff of the mutt at the time of the grant This is one of the numerous presentations given to the mutt by Krishnarāja Vodeyar III The record is not dated.

78.

On the plate covering the step of the gold mantapa of the same mutt.
Nāgari characters.

ಅದೇ ಮಠದ ಬಂಗಾರ ಮಂಟಪದ ಮೆಟ್ಟಲಿಗೆ ಹಾಸಿರುವ ತಗಡಿನ ಮೇಲೆ ಬರೆದಿರುವುದು.
ನಾಗರಾಕ್ಷರ ಮತ್ತು ಸಂಸ್ಕೃತ ಭಾಷೆ

1. ಶ್ರೀಮದ್ವ್ಯಾಸೇಂದ್ರ ಸಿಂಹ್ವಾಸನ ಪರಿವೃಢತಾರೂಢ ಸುಪ್ರೌಢಕೀರ್ತಿ ಶ್ರೀವಿದ್ಯಾವಲ್ಲಭಾಖ್ಯ ವ್ರತಿಕುಲ ಪತಯೇ ಕೃಷ್ಣರಾಮಾರ್ಚನಾರ್ಥೇ ॥ ತುಂಗಶ್ರೀರಂಗಪುರ್ಯಾಂ ಶುಭವಿಭವ ಶರನ್ಮಾಘಮಾಸಾದಿಪಕ್ಷೇ ಷಷ್ಟ್ಯಾಂ ಶ್ರೀಪೂರ್ಣಪೂರ್ಣಪ್ರಭುರದಿಶದಿಮಂ ಮಂಡಪಂ ಹೈಮಮಗ್ರ್ಯಂ.

श्रीमद्यासेंद्र सिंह्वासन परिवृढतारूढ सुप्रौढकीर्ति श्रीविद्या वल्लभाख्य व्रतिकुलपतये कृष्ण रामार्चनार्थे॥ तुंग श्रीरंगपुर्यां शुभविभव शरन्माघमासादि पक्षे षष्ट्यां श्रीपूर्णपूर्ण प्रभुरदिशादिमं मंडपं हैममग्र्यं.

Translation

To the chief of ascetics named Vidyāvallabha, possessed of great glory and seated on the throne of the great Vyāsēndra, for the worship of (the gods) Krishna and Rāma, the auspicious Pūrnaprabhu (Purnaiya) presented this excellent gold manṭapa (pavilion) on the 6th lunar day of the bright half of Māgha in the year Vibhava.

Note

This records the gift of the gold mantapa in the Vyāsarāya mutt at Sōsale by Dewan Purnaiya who was governing the Mysore State during the minority of the king Kṛishnarāja Vodeyar III from 1799 to 1811 A.D The gift is stated to have been made at Seringapatam where Pūrnaiya was residing, for the worship of the gods Krishna and Rāma. Of the images of these gods, the Krishna or Gōpālakrishna image first came into the possession of the mutt during the time of its great guru Vyāsatīrtha. Rāma or Pattābhirāma or Rāmachandradēvaru has been worshipped in the mutt since the days of Madhvāchārya, the founder of the Dvaita system.

Vidyāvallabhasvāmi, the donee, was an ascetic guru of the Vyāsarāya mutt whom the Mysore king Krishnarāja Vodeyar III later invited to the Mysore State from Kumbhakōnam and built a mutt for him at Sōsale and presented numerous jewels to the deities worshipped in the mutt.

The date of the presentation of the gold mantapa is given as Vibhava sam. Māgha śu 6 and corresponds to Saturday, 21st January 1809 A.D. taking the only year Vibhava occurring during the period when Pūrnaiya was the Dewan.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			RASHTRAKUTA.
175	47	No date—c 790 A.D	Gōvinda III
			GANGA.
131	31	4th regnal year—C. 610 A.D.	Durvinīta
208	75	Ś 741, solar eclipse—(?) Sunday 26th June 819 A D	Rāchamalla I
145	34	?	Rāchamalla I (?)
111	2	(?) Thursday 10th April 973 A.D.	Mārasinga
113	3	No date	Permādi (Mārasinga)
171	41	No date (10th century)	Nītimārga
			KADAMBAS
171	41	No date (10th century)	No name
201	68	Do (12th century)	Taila (?)
			CHALUKYA.
111	2	Thursday 10th April 973 A.D.	Tailapa II
190	61	Ś 923 Plavanga [Māgha] bahula Panchami Brhaspativāra—Thursday, 5th February 1002 A D.	Satyāsraya

Contents and Remarks

Appears to record the grant of some honour called Prabhūtunga to Prabhūtunga Māla by Prabhūtavarsha Gōvinda, in addition to some lands free of certain taxes

Registers the grant of the village Pennaūr in the Korikunda-vishaya by the Ganga king Durvinīta to Kāpāliśarma, son of Agniśarma

Registers the gift of the village Perjjarangi belonging to Ededinde 70 in Marugere vishaya by the Ganga king Rāchamalla to Nāgadēva bhatta, grandson of Bhatta Vinaya and son of Tadangutti Sōmayāji.

Since an important plate is missing from the record, the names of both the donor and the donee are lost, so that it is not possible to assign the record to any king The first three plates give the Ganga genealogy up to Śivamāra II

Appears to record the death of a hero in a battle between the armies of Tailapa and Pañchala dēva. Pañchala dēva was a subordinate of Mārasinga, the Ganga king

Appears to record the death of Bhuvanāditya, son of Poletālva and the setting up of the stone in his memory by Biyyal, concubine of śrī Permādi

Records the grant of Bālgalchu upon the death of some hero, probably belonging to the later Kadamba dynasty which was subordinate to the Gangas

See above under Gaṅgas.

Records the death of Pemma Kētayya, servant of Dāsara, the chieftain of Ballavenād, while fighting.

See above under Gangas

Appears to record the construction of a temple by Aychayya, his wife Arasabbe and his son, and the grant of some land to Amirttarāsi.

Page number in the Report	Inscription number in the Report	Date	Ruler
193	64	Ś 998 Nala sam. Pushya śu. 13 Ādityavāra—Sunday 11th December 1076 A D.	Bhuvanaikamalla Sōmēśvara.
193	63	No date (12th century)	Bhūlōkamalla ..
			HOYSALAS
173	42	Śārvari sam.—1120 A D.	Bhujabala Vīraganga Poysala dēvaru (Vishnuvardhana).
170	40	Bahudhānya sam. Kār. śu. 1 Śukravāra Friday, 24th October 1158 A D.	Narasimha I ..
117	9	No date (12th century)	Jagadēkamalla (?) Narasimha I. ....
174	46	Sarvadhāri sam. Vaiśākha Amāvāsya, Śukravāra · Friday, 5th May 1228 A D.	Narasimha II ....
126	26	No date (about 1270 A D)	Narasimha III ..
123	22	Viśvāvasu and the constellation Pūsa.	No name ....
			CHOLAS
115	5	No date (early part of the 11th century)	Rājēndra Choḷa I (?) ....
119	14	Do ..	Do ....
124	24	No date (about 1020 A.D.)	Do ....
			SANTARAS
186	57	No date (13th century)	Bīrarasa ....
			SINDAS
198	66	Ś 1088 Vyaya sam. Bhā. ba. 13 Ādi(?): Thursday, 25th August or Friday 23rd September 1166 A.D.	Īśvaradēva I ....

Contents and Remarks

Registers the grant of one *mattar* of wet land in the village Sirivolal by Nalleyāchāryar for the service of the god Siddhēśvara set up to the south of Bendeyakere.

Records the death of Kētaya of Manavāne in a cattle raid.

Appears to register the grant of some land on the death of a hero.

Records the installation of the image of Nandi in front of the god at the Mahādēva temple at Honnāvāra by Surigeya Gangaṇa

Registers the grant of some land for the service of food offerings of the god Kūttādun-dēvar.

Records the grant of 10 gadyānas for the stone work of the pavement in the Sōmanātha temple by the pupils of Chikka Bhērundana matha.

Registers the grant of some village to the mahājanas of Chikka Sōmanāthapura by Narasimhadēvarasa

Contains some titles of the Hoysala kings.

Gives the details of the boundaries of some land granted perhaps to the Appramēya-svāmi temple at Malūr.

Registers the grant of some land for purchasing oil to light two lamps every day before the god Apramēya at Malūr.

Two khandugas of land are stated to have been granted to the god Krishnadēva.

Describes the exploits and death of a warrior named Kāleya in some battle

Records the exploits and death of a hero named Mallagauda in some battle probably against Baligauda

Page number in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR
156	37	Ś 1283 Śārvari sam Āśvi. su. 13—Wednesday, 3rd Sept 1360 A.D.	Bukkarāya I .
179	50	No date (latter half of the 14th century).	Harihara II ...
181	53	Ś 1301 Kālāyukti sam Pushya ba 3 Monday, 26th Dec. 1379 A D. ?	Do ....
204	72	Ś 1314 Vishu sam. Śrā śu 10 Wednesday—20th July 1401 A.D. ?	Do ...
129	29	Virōdhi sam Kār. śu 10, Thursday—18th October 1409 A D Friday ?	Do ....
188	59	Vayisākha ba. 3 Wednesday (15th century A D)	Pratāpa Virūpāksharāya ....
168	38	Ś 1458 Manmatha sam Mārgaśira ba 12—Tuesday, 21st Dec 1535 A D	Achyutarāya ....
			MYSORE.
236	78	Vibhava sam Māgha śu 6—Saturday, 21st January 1809 A.D	Dewan Pūrnaiya ....
166	39	Āngīrasa sam. Phāl. ba. 30 Thursday—1st April 1813 A D	Krishnarāja Wadiyar III
205	73	14th Oct 1818 A D. .	Do ....
189	60	No date	Do ....
235	77	Do	Do ....
			CHIEFS.
			ARASA
204	72	Ś 1314 Vishu sam. Śrā. su. 10 Wednesday—20th July 1401 A.D. ?	Jannarasa Vodeyar ....

Contents and Remarks

Records the grant of two villages to provide for the ceremonies of the god Janārdana of Pālya, by Tippāmātya.

A *nishidhikal* set up, probably, on the death of a female during the reign of Brahma of Tavanidhi, a subordinate of Harihara II

Records the death, by the rite of *sanyasana*, of Bommana, ruler of Tavanidhi.

This is a vīragal recording the death of a warrior named Turabagauda in the battle against Malapa Turabagauda appears to have been the Dannāyaka of Jannarasa Vodeyar of Āraga, himself a subordinate of Harihara II.

Records the setting up of the garudagamba by Baireyanāyaka, son of Sonniyanāyaka in front of the Chennakēśava temple at Jāla Sonniyanāyaka was a general under the Vijayanagar king Harihara II

This is a vīragal recording the death of some gauda and his wives

Records the grant of some land to the god Janārdana of Savanipālaya by Raghupatirāja Vodeyar, Kempasingaya of Bemaratūr and the ruler of Pākonta The donors appear to have belonged to a mutt of Pradyumna Vodeyar Raghupatirāja Vodeyar was the brother-in-law of Tirumalarāja mahā arasu, a subordinate of Achyutarāya

Records the gift of the gold mantapa in the Vyāsarāya mutt of Sōsale by Dewan Pūrnaiya.

Records the grant of some land of the value of 12 varahas for the worship and other ceremonies of the Rāmēśvara temple at Mahārājanadurga by the King

Records the grant of some lands by the King to Bakshi Bhīmarao of the Huzur Savār Kacheri in recognition of the able and distinguished services rendered by the latter to the British and Mysore Governments

Records the presentation of the silver kirīta to the god by the King.

Records the grant of the throne to the god Gōpālakṛishna in the Vyāsarāya matt by the King.

See above under Vijayanagar

Page number in the Report	Inscription number in the Report	Date	Ruler
			MADHURA
231	76	S 1564 Chitrabhānu sam Vai su Paurnima, Chitta constellation—Monday 2nd May 1642 A D ?	Tirumalanāyaka
			BELAGUTTI
197	65	Ś 1612 Pramōdūta sam. Vai. śu. 15—Monday, 12th May 1690 A D.	Bōle Narasapa Nāyaka
			MISCELLANEOUS
179	51	No date (c. 8th century A D) ...	No name
131	30	No date (c 9th century A D) ...	Do
207	74	S 935 Pramādīcha sam. Āshādha śu 10—Monday, 21st June 1013 A D	Do
200	67	Chālukya Vikrama era, 55th year Parīdhāvi sam Māgha ba Amāvāsya-Tuesday, 7th Feb. 1133 A D	Do
202	69	Ś 1318 Dhātu sam. Māgha śu. 4—Wednesday, 3rd Jan 1397 A D	Do
203	71	S 1324 Chitrabhānu sam —1402 A D.	Do
180	52	Ś 1380 Vai. ba 6 Monday—8th July 1458 A.D. Thursday ?	Do
129	28	Ś 1477 Vikrama sam. Māgha śu 10—Tuesday, 21st Jan 1556 A.D ?	Do
154	35	Parīdhāvi sam. Jyeshtha ba 5—8th June 1612 A D ?	Do

Contents and Remarks

Registers the gift of the village Ayyūr to the god Gōpālakrishna in the Vyāsarāya matt at Sōsale by the Chief.

Registers the grant of some land to the matt of the ascetic of Virattitōta by the ruler.

The record gives the name of Siri Kagi who appears to have died fighting in the battle.

Contains merely the name śrī Nāgamāra written in the 9th century characters.

This is a *nishidhikal* set up in memory of a certain Mākabbeganti by Bīchagauda.

Records the self-sacrifice of Bīrayya by entering fire in order to fulfil some oath.

Records the death of Samgeyanāyaka in some battle

Records the death of a hero named Ariyapa and his wives Dēmāyi and Mallāyi.

Records the death of Bommarasi as *sati* on the death of her husband Malapa

Records the presentation of a Nandikamba to the god Basavarāja by Nagarūra Basavarasa.

Records the grant of some land to Kantivodeyar by Dayenayakka

APPENDIX A

List of Photographs taken during the year 1941–42

Serial No	Size	Description	View	Village	District
1–5	12″×10″	Archæological Exhibition	Views	Mysore	Mysore
6–7	8½″×6½″	Do	Do	Do	Do
8–10	Do	Basti on hill	View of Gomata	Sravanagudda	Do
11–12	6½″×4¾″		View of hill	Do	Do
13	Do	Basti on hill	Gomata with front mantapa	Do	Do
14	Do	Anjaneya temple	Anjaneya	Bilikere	Do
15	Do	Do	Brindavana	Do	Do
16	10″×8″	Stone inscription	..	Bagur	Chitaldrug
17–18	Do	Copper plates— Saliggame grant of the Ganga King Konguni Muttarsa			
19–20	Do	Copper plates —Cholasettipalli grant of Devaraya II			
21–22	Do	Copper plates—Kānvapura grant of Harihara II			...
23–24	Do	Copper plates—Pratapa Bukkarajapura grant of the reign of the Vijayanagar king Harihara II			
25	Do	Copper plates—seal			
26	6½″×4¾″	Copper plate—Pratapa Bukkarajapura grant of the reign of the Vijayanagar king Harihara II			
27–29	Do	Coin plates			
30–44	Do	Isila (Brahmagiri) Excavation finds		Brahmagiri near Siddapur	Chitaldrug
45	8½″×6½″	Yoganarasimha temple	Yoganarasimha	Mudigere	Hassan
46–48	Do	Cromlechs	..	Kondajji	Do
49–50	Do	Allalanatha temple	Allalanatha	Do	Do
51	Do	Fort	Ganesa	Adagur	Do
52	Do	Isvara temple	Mahishasuramardini	Gonisomenahalli	Do
53	Do	Do	Mahishasuramardini and Sarasvati	Do	Do
54	6½″× 4¾″	Janardana temple	Rama shooting Mayamriga	Palya	Hassan
55	Do	Do	Kolata figure group	Do	Do
56	Do	Do	Janardana	Do	Do
57	Do	Nārāyana temple	Nārāyana	Chikkadalur	Do

APPENDIX A—*contd.*

Serial No	Size	Description	View	Village	District
58–59	6½″ × 4¾″	Carvings on a cocoanut shell		Koravangala	Hassan
60	Do	Hariharesvara temple	Ranganatha on lintel	Hariharapura	Do
61–63	Do	Cromlechs ...		Pungame	Do
64	Do .	Mallikarjuna temple	Hoysala group (front)	Adagur	Do
65	Do ...	Do	Do (back)	Do	Do
66	Do ..	Kallesvara temple ...	Tower with Hoysala (group)	Do	Do
67	Do .	Group of temples	South-west view	Kasipura (Bechirak)	Do
68	Do .	Rama temple	Pillars of verandah	Do	Do
69	Do .	Do	Sita	Do	Do
70	Do .	Group of temples	Snake charmer in the main entrance	Do	Do
71	Do .	Do	Bhakta figure .	Do	Do
72	Do	Do	View of mantapa .	Do	Do
73	Do .	Kodandarama temple	South-west view	Hiremagalur	Kadur
74	Do	Do	Yoganarasimha	Do	Do
75	Do	Do	Venkatēsa (Mādhava)	Do	Do
76	Do	Isvara temple	Interior View	Do	Do
77	Do .	Do	Jademuni (front)	Do	Do
78	Do .	Do	Do (back)	Do	Do
79	Do	Do	Bull	Do	Do
80	Do	Do .	Doorway	Do	Do
81	Do	Parasurama temple	Inscription	Do	Do
82	Do .	Isvara temple	Dvarapala .	Brahmasamudra	Do
83	Do	Do	Do .	Do	Do
84	8½″ × 6½″ ...	Kodagina Kaifiat (a manuscript)	..	..	.
85	12″ × 10″ ..	Minute by the Most Hon'ble The Governor-General Dalhousie		Seringapatam	Mysore
86–89	8½″ × 6½″ .	Paintings from Bijapur	..	.	.
90–91	Do ..	Chikkabbehalli- Grant of Krishnaraya			
92–93	Do .	Vijayapura Inscription of the Ganga King Ereyappa (T N 253)	..	..	.
94	Do ..	Tadimalingi Inscription of Somanayaka (T N 222)	..	.	.
95	Do	Vijayapura Inscription of the Ganga King Muttarasa (T.N 252)		..	.
96	Do .	Maddur Narasimhasvami temple Inscription on Chakrabandha	..		...
97	Do	Algod Inscription of the Ganga King Sripurusha	...		...

APPENDIX A—*contd.*

Serial No	Size	Description	View	Village	District
98	8½″×6½″ .	Vijayanarayana temple Inscription of Rustum Khan Odeyar at Gundlupet	..	. .	...
99	Do	Lakshmikantasvami Temple Inscription of Simhabhupati (Mysore 126)	...	.	...
100	Do	Talakad Inscription of Nitimarga Permanadigal (T N 204)	...	. .	. .
101	Do . .	Ayyanuru Inscription of Kulottunga Chola I (Hg 128)	.	...	...
102	Do . .	Tayalur Inscription of Nolambadhiraja, Maddur	Revised (South face)	...	...
103	Do . .	Do	Revised (North face) ...	. .	. .
104	Do .	Do	Revised (East) . .	...	..
105	Do .	Marehalli Narasimhasvami temple Inscription of the Chola King Rajendra I		. .	. .
106–122	Do ...	Devanagara Agrahara grant of Chikkadevaraja Odeyar	.	..	...
123–124	6½″×4¾″ .	Do	...	...	..
125–126	8½″×6½″ .	Grant to the Vyasaraya Mutt by Vijayaraghunatha Setupati	...	.	..
127–128	Do	Yelavanka grant of Sri Rangaraja II to Sri Rama Chandra Tirtha Sripada of Vyasaraya Mutt		...	...
129–130	Do .	Jakkarayanahalli grant of Krishnaraya to Vyasaraya Tirtha		. .	...
131	Do	Chamarajesvara Temple at Chamarajanagar, Tower Inscription of Krishnarāja Wadiyar III			...
132–133	Do	Copper plate grant (T N 171)	.	..	...
134–135	Do .	Copper plate grant (T N 162)		..	...
135–136	Do ..	Copper plate grant (T N 162)		...	...
137–138	Do	Copper plate grant Seal of copper plate (Photo of Estampage) (Mysore 116)		.	...

APPENDIX A—*concld.*

Serial No.	Size	Description	View	Village	District
139	6½″×4⅝″	A coin from the excavation finds (enlarged)		..	..
140	Do	Yoganarasimha temple	Interior view	Macheri	Kadur
141	Do	Do	Yoganarasimha	Do	Do
142	Do	Isvara temple	View	Tangali	Do
143–144	Do	Inscription on a boulder	Do	Hulikal	Do
145	Do	Do	Sarasvati	Yellambalasi	Do
146	Do	Gangesvara temple	Doorway	Do	Do
147–152	Do	Kallesvara temple	Figures on base of pillars	Garji	Do
153	Do	Do	Figure of Shanmukha	Do	Do
154	Do	Do	Navaranga doorway	Do	Do
155	Do	Do	Interior view of navaranga	Do	Do
156	Do	Do	Pillar in Navaranga	Do	Do
157	Do	Isvara temple	View	Mudigere	Do
158	Do	Do	Virabhadra	Do	Do
159	Do	Do	Venkatesa	Do	Do
160–161	8½″×6½″	Do	Inscription stone	Do	Do
162	6½″×4¾″	Do	View of inscription stone	Do	Do
163	Do	Gangēśvara and Brahmesvara temples	North-east view	Asandi	Do
164	Do	Do	South-east view	Do	Do
165	8½″×6½″	Do	North-east view	Do	Do
166	Do	Do	South east view	Do	Do
167	Do	Do	View of pillars	Do	Do
168	Do	Vīrabhadra temple	South-west view	Do	Do
169–170	Do	De	Railings on either side of doorway	Do	Do
171	6½″×4¾″	Yoganarasimha temple	East view	Shingapura	Do
172	Do	Do	Simhalalata	Do	Do
173	Do	Do	North east view	Do	Do
174	Do	Someśvara temple	Vessels found in Prasanna Someśvara temple	Somapura	Do
175	Do	Kalleśvara temple	A pillar in Navaranga	Chennagiri	Do
176–177	Do	Balabasava	.	Do	Do
178–181	Do	Sannads in the custody of the Muslims at Nallur	...	.	Do
182	8½″×6½″	Narasimha temple	Chintamani Narasimha.	Kudli	Shimoga
183	6½″×4¾″	Seal of Devanagara Agrahara grant of Chikkadevaraja Odeyar	.	.	
184 185	Do	T N 169, Supplement (Copper plate)	.	.	
186	Do	T N 172 Mysore Supplement (Copper plate)		.	
187–213	6½″×4¾″	Isila excavation finds, etc		Brahmagiri	Chitaldrug
214–238	8½″×6½″	Do	.	Do	Do

APPENDIX B

List of Drawings prepared during the year 1941-42.

1	Hariharēśvara Temple, Hariharpura	Ground plan.
2	Yōgānarasimha Temple, Mudigere	Do
3	Lakshminārāyana Temple, Adagūr	Do
4	Navaranga doorway, Iśvara Temple, Hiremagalur . ..	Pen sketch
5.	Excavation No. 16, Brahmagiri ...	Do
6	Do do	Colour drawing.

APPENDIX C

List of Books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the Year 1941-42.

Sl No	Title of the book	Remarks
1	The Mysore University English-Kannada Dictionary (Part VI)	Received from the English-Kannada Dictionary Office, Bangalore
2	The Dvaita Philosophy and its place in the Vedanta	Received from the Registrar, University of Mysore, Mysore
3	Shimoga District Hand-book, 1939	Do
4	Kadur District Hand-book, 1938	Do
5	Chitaldrug District Hand-book, 1939	Do
6	Hassan District Hand-book	Do
7	Kolar District Hand-book, 1939	Do
8	Silver Jubilee Souvenir of Mysore University, 1941	Do
9	Copy of Mysore University Question Papers for 1941	Do
10	Yashodhara Charitreya Sangraha	Do
11	A Grammar of the Oldest Kanarese Inscriptions	Do
12	Purananama Chudamani	Do
13	Greekara Tatvasastra Sangraha	Do
14	The Mysore University Calendar, 1940–41–42, Vol I	Do
15	Hindudesada Bhucharite	Do
16	Kaveri Charitam, 1923	Do
17	Do 1923	Do
18	Subject Index to the Annual Reports on South Indian Epigraphy. (From 1887 to 1936) Madras	Received from the Manager of Publications, New Delhi
19	List of Inscriptions copied by the Office of the Superintendent for Epigraphy, Madras	Do
20	Memoirs of the Archæological Survey of India, No 64	Do
21	Index to the Annual Reports of the Director General of Archæology in India (1919 to 1929)	Do
22	Memoirs of the Archæological Survey of India, No 53	Do
23	Memoirs of the Archæological Survey of India, No 63	Do
24	Epigraphia Indo-Moslemica for 1937–38	Do
25	Epigraphia Indica, Vol XXVI for April 1941	Do
26	Karnataka Inscriptions, Vol I	Received from the Director of Kannada Researches, Dharwar
27	Muru Upanyasagalu by Govinda Pai	Do
28	Three Lectures by K V Subramhanya Iyer	Do
29	Annual Report on Kannada Research in Bombay Province for the Year 1939–40	
30	The Prehistoric Archæology of North west Africa, Vol XIX—No I.	Received from the Peabody Museum, Cambridge, Massachusetts, U S A
31	Landa's relegion De Las Gosas De Yugatan, Vol XVIII	Do
32	A Topographical List of Travancore Inscriptions	Received from the Director of Archæology, Travancore, Trivandrum
33	South Indian Inscriptions	Received from the Superintendent, Govt. Press, Madras

APPENDIX C—*concld*

Sl No	Title of the book	Remarks
34	Selections from the Records of the Sringeri Mutt, Sringeri	Received from the Office of the Sri Sringeri Mutt, Sringeri
35	Excavation at Raigh, Dept of Archæological and Historical Research, Jayapur	Received from the Superintendent, Archæological Researches Dept, Jayapur State, Jayapur
36	The Karnataka Mahabharata, Vol IX —Karnaparva	Received from the Curator, Govt Oriental Library, Mysore
37	Tattvamuktakalapa, Vol II .	Do do
38	Mysore Archæological Annual Report for 1940 ...	Received from the Director, Archæological Researches in Mysore, Mysore
39	Do for the Year 1940 ..	Do do
40	Kumararama . .	Received from the Editor, Minchinaballi, Dharwar
41	Sri Krishna Raja-Wadiyar IV .	Purchased from Mythic Society, Bangalore

APPENDIX D.

Statement of Expenditure for the Year 1941-42.

	Rs	a	p	Rs	a	p	Rs	a	p
Salaries —									
Director's Allowance (Rs 50 per month) ..	600	0	0						
Assistant to the Director (Rs 300-25-350) .	4,200	0	0						
Establishment	6,715	1	0						
Watchman for excavation area	45	0	0						
				11,560	1	0			
Travelling Expenses . .				829	3	0			
Office Expenses —									
I Contingencies .	619	7	3						
II. Museum . .	103	13	0						
III Printing .	3,002	11	0						
IV Clothing to Menials	62	14	0						
V Furniture	492	0	0						
VI Photographs for sale .	200	0	0						
				4,480	13	3			
Library	...			1	1	0			
Excavation	..			796	5	0			
							17,667	7	3
Receipts remitted to the Treasury—									
Sale proceeds of publications, photographs and hire charges of blocks							267	10	0
Total							17,935	1	3

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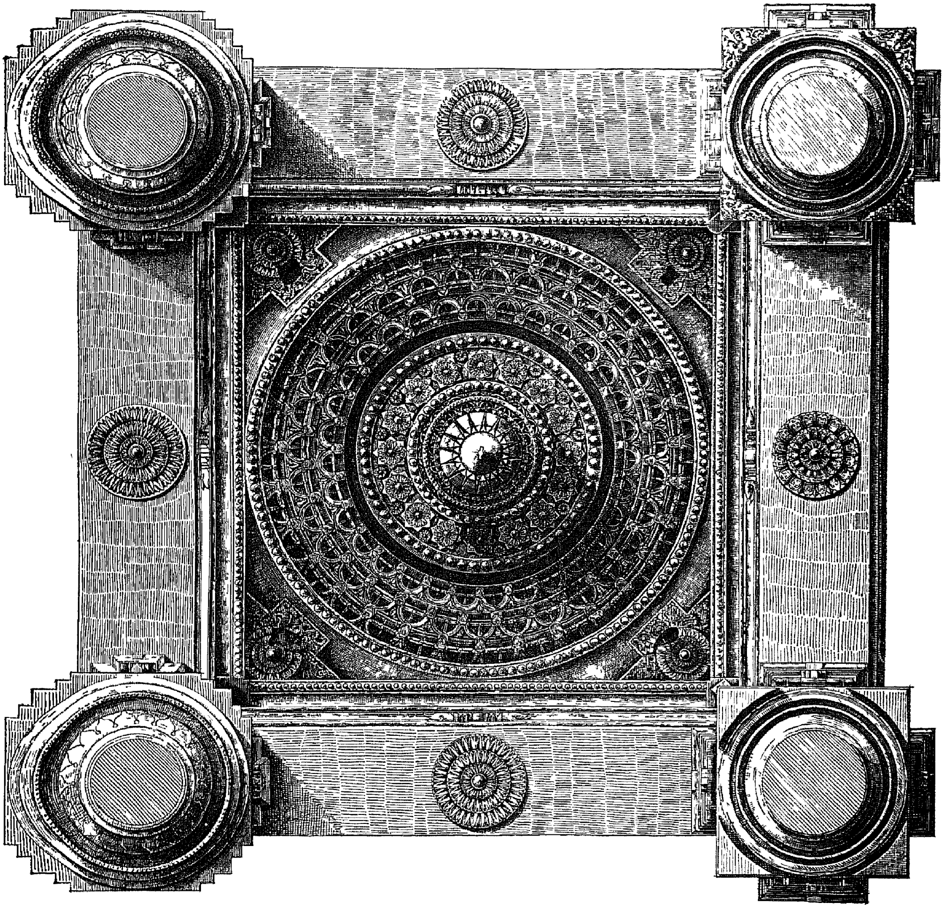

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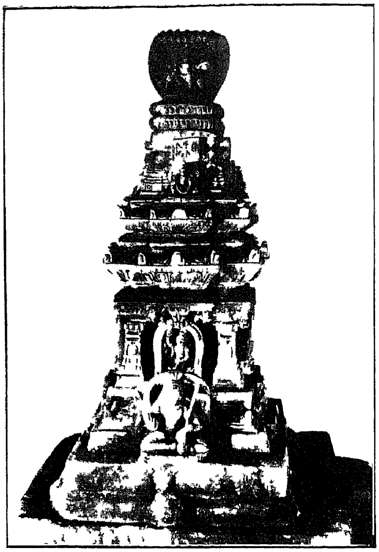

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3 KOLATA JANARDANA TEMPLE, PALYA (p 21)

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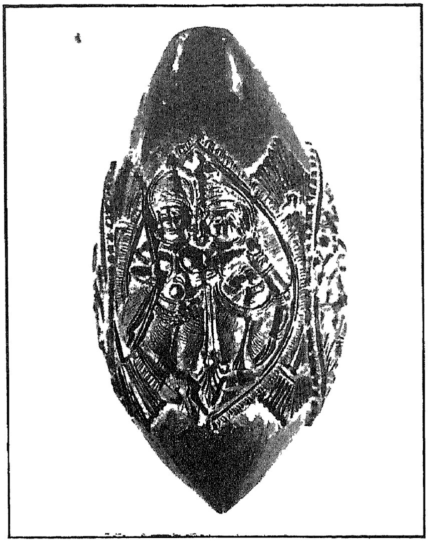
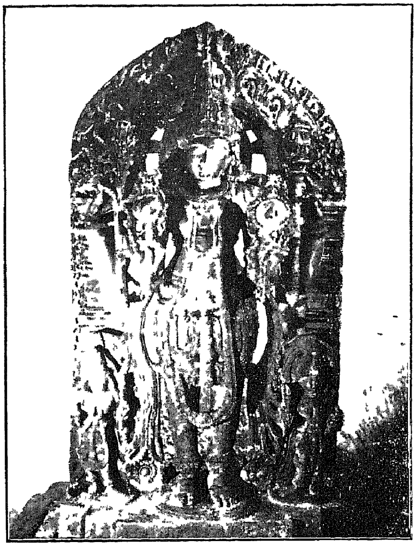
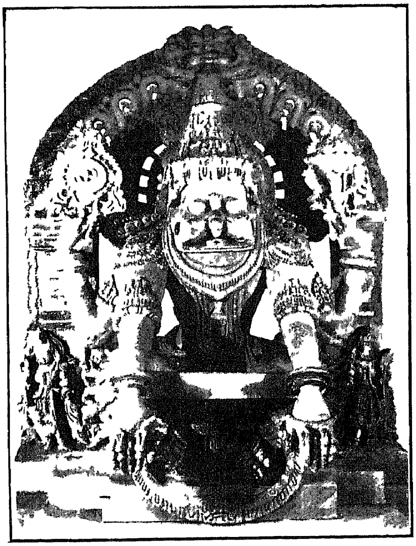


1 A MODERN CARVING ON A CO-COANUT SHELL, DONE AT KORAVANGALA BY A GOLDSMITH



2 NARAYANA, NARAYANA TEMPLE, CHIKKA KADALUR (p 25)



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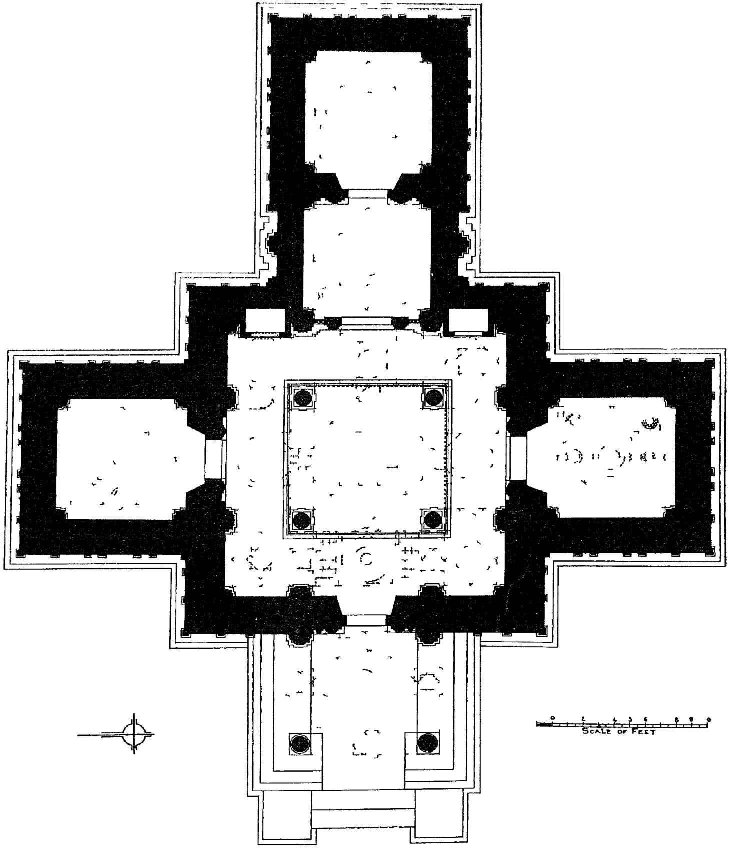
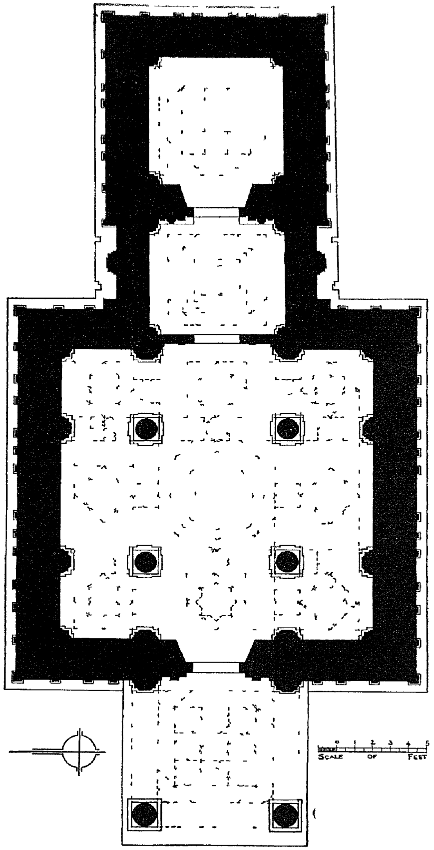
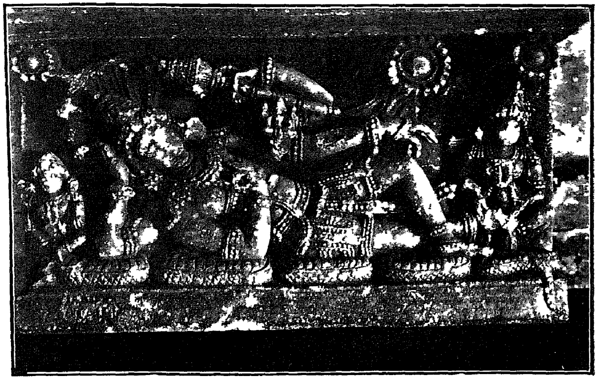


1 HARIHARESVARA TEMPLE, HARIHARAPURA
Ground plan (p 25)



2 YOGANARASIMHA TEMPLE, MUDIGERE
Ground plan (p 27)



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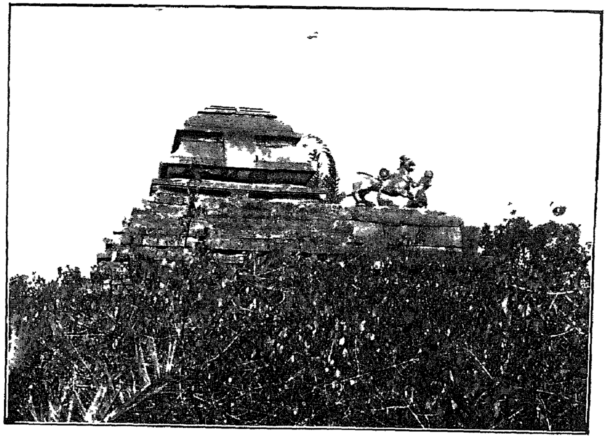
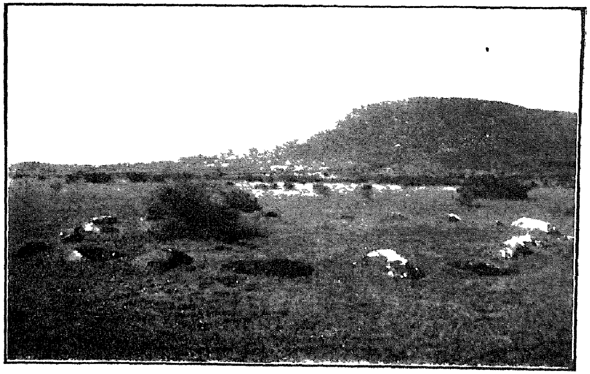


2 HOYSALA CREST, KALLESVARA TEMPLE, ADAGUR (p 41).

3 A CROMLECH, TUMGAMI (p 30)



1 A CROMLECH, KONDALLI (p 36)

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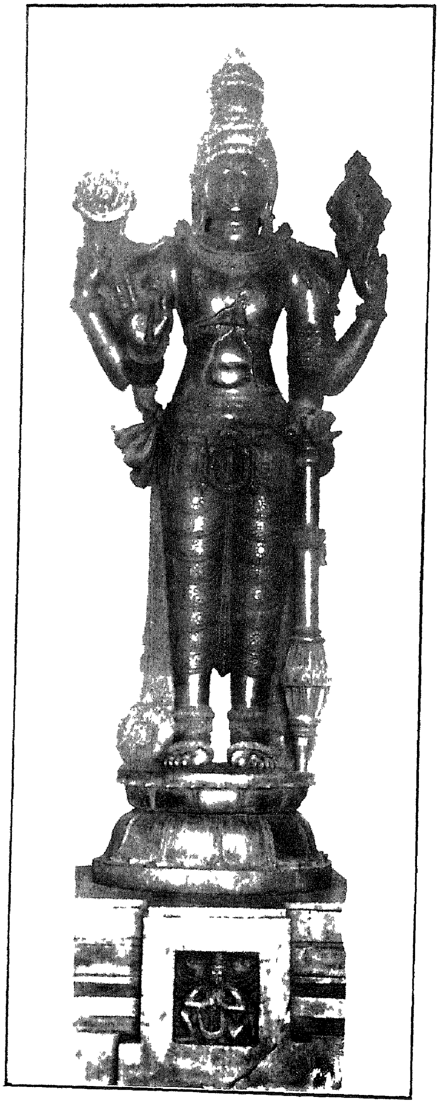
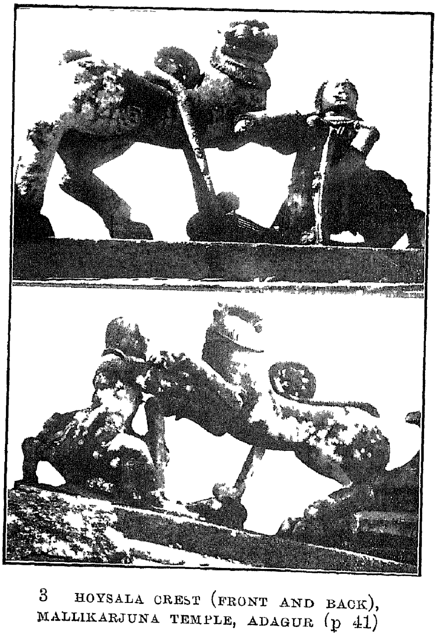
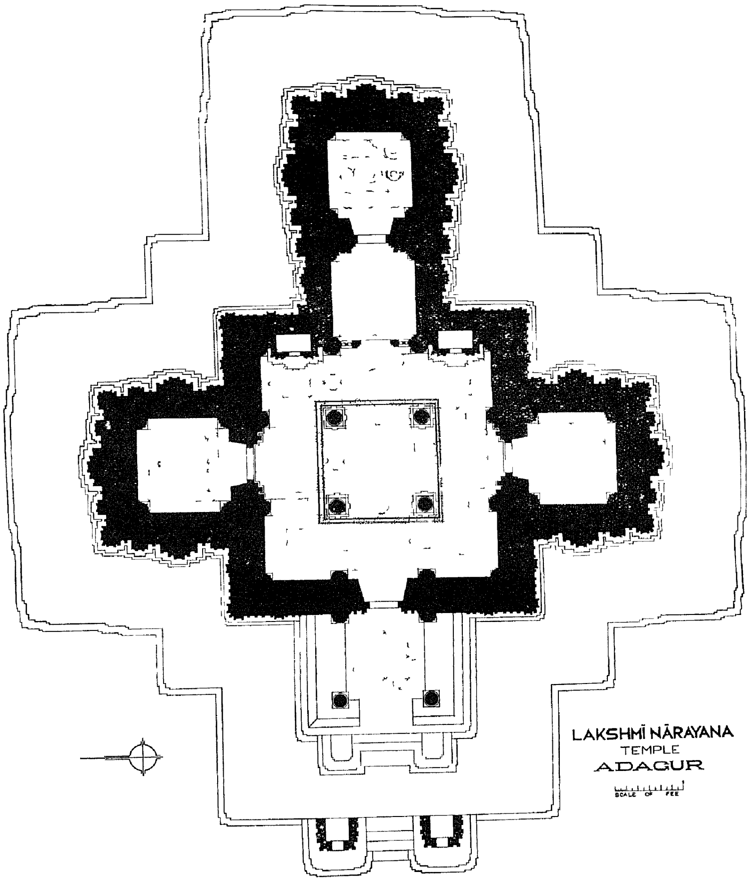


1 ALLALANATHA, ALLALANATHA TEMPLE, KONDAJJI (p 36)



3 HOYSALA CREST (FRONT AND BACK), MALLIKARJUNA TEMPLE, ADAGUR (p 41)



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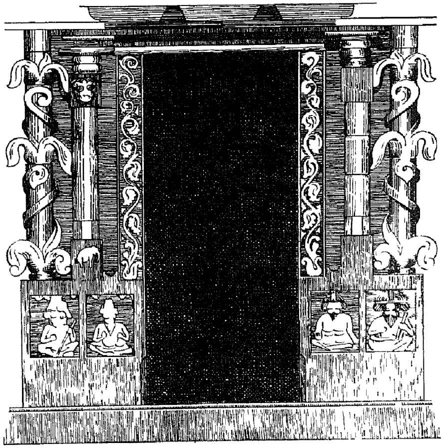

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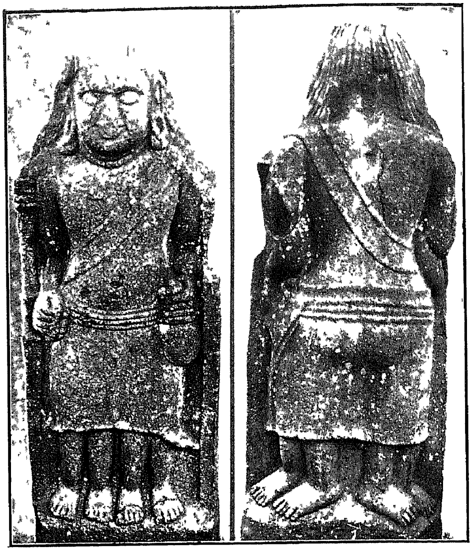
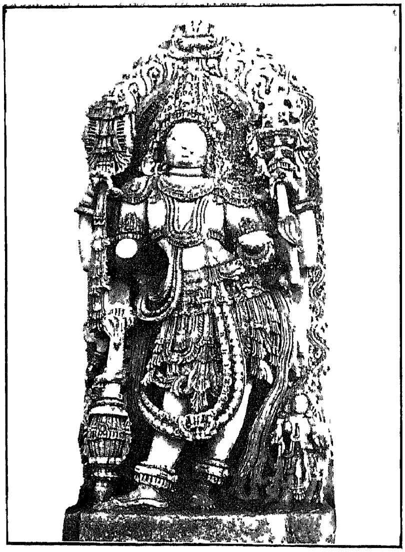
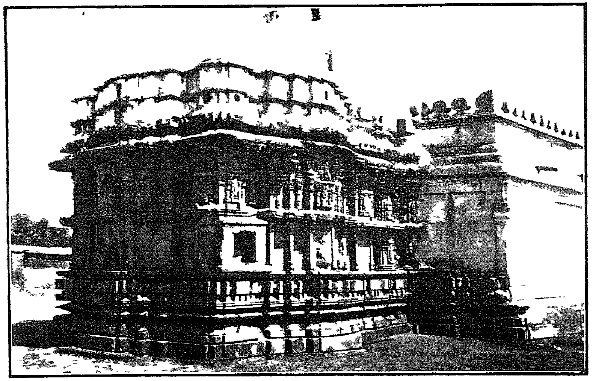


2 JADE-MUNI, ISVARA TEMPLE, HIREMAGALUR (p 46)

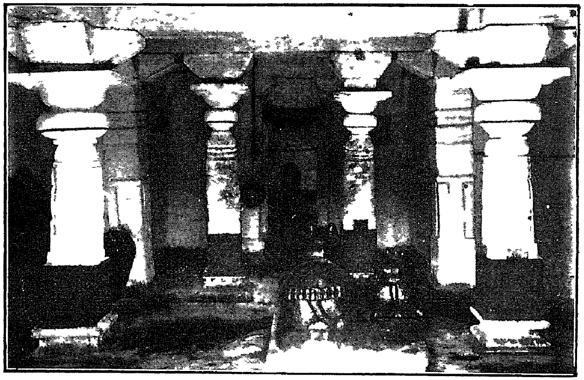
3 SAIVA DVARAPALA, NAKANATHESVARA TEMPLE, BRAHMASAMUDRA (p 53)



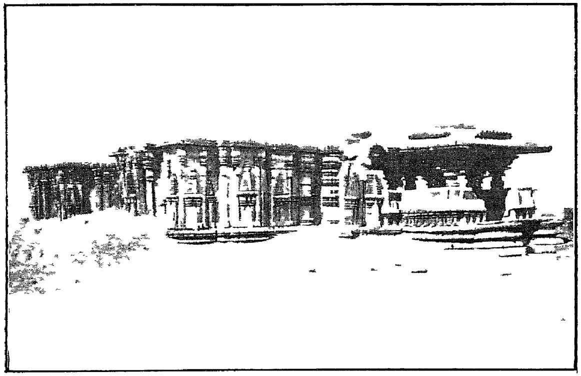
4. ANOTHER SAIVA DVARAPALA, NAKANATHESVARA TEMPLE, BRAHMASAMUDRA (p. 53).



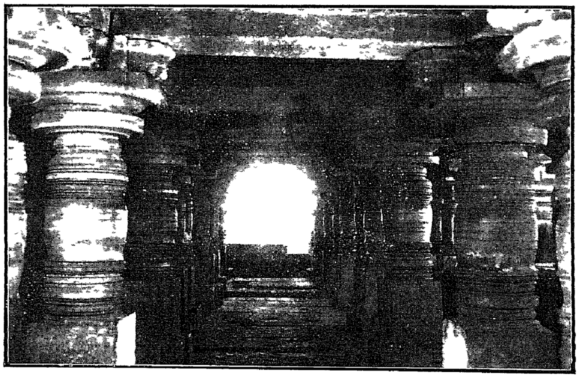
1 KODANDA-RAMA TEMPLE, HIREMAGALUR (p 47)



2 INTERIOR VIEW KALLESVARA TEMPLE, GARJI (p 60)



3 GANGESVARA AND BRAHMESVARA TEMPLES, ASANDI (p 66)



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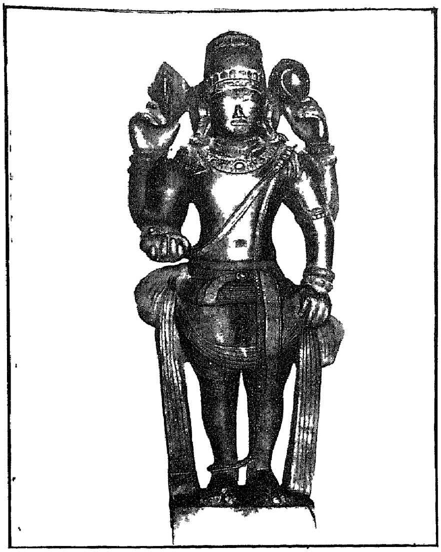

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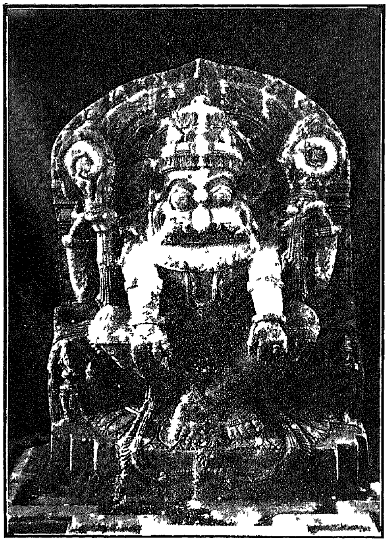
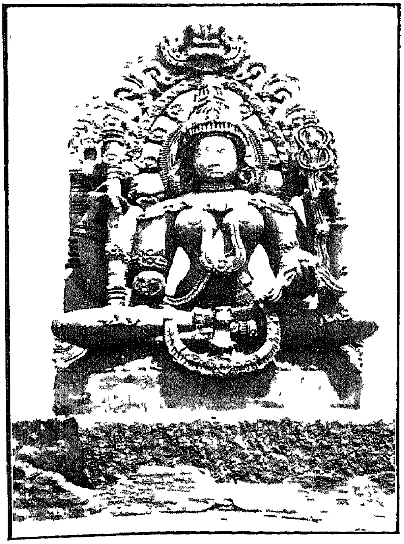


2 YOGANARASIMHA, YOGANARASIMHA TEMPLE, MACHERI (p 57)



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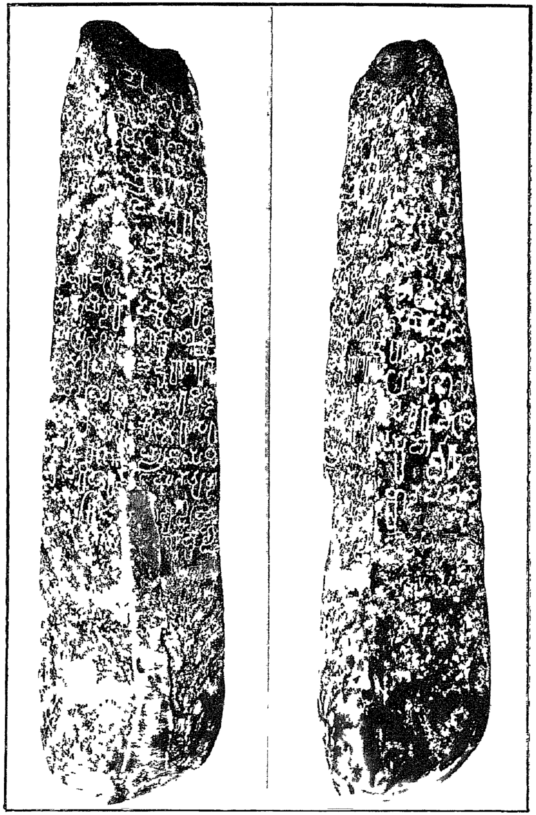

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(1)

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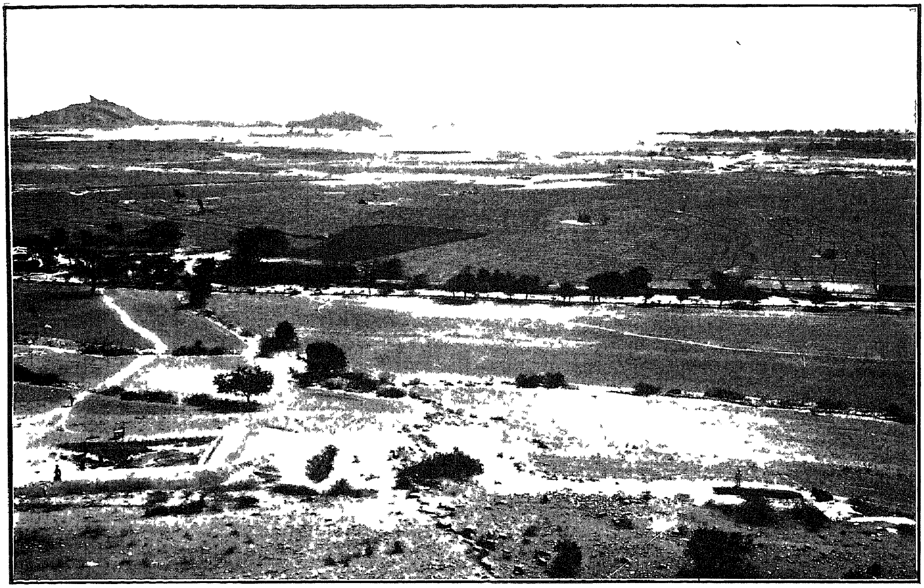
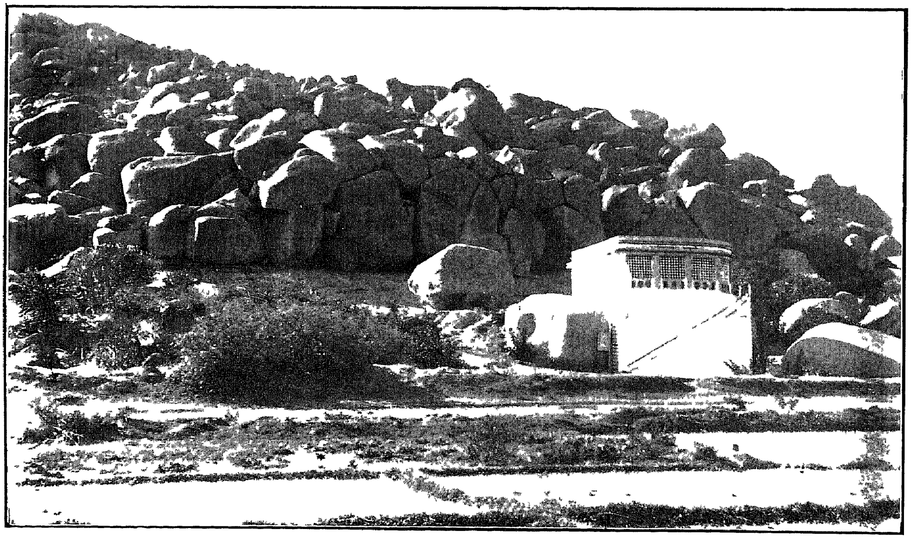
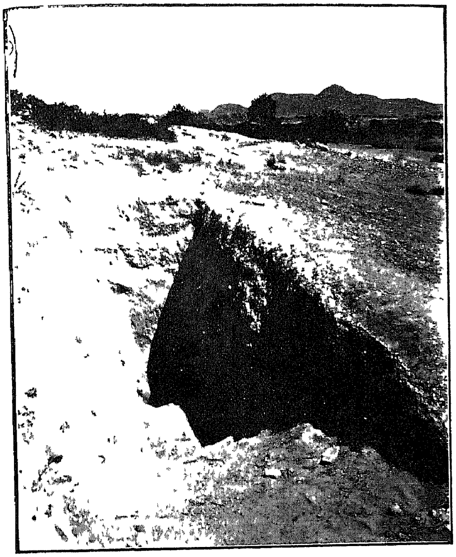


1 GENERAL VIEW OF SOME EXCAVATIONS, BRAHMAGIRI (p 101)



2 SERIES OF LARGE NATURAL CAVES BEHIND ASOKA'S ROCK EDICT, BRAHMAGIRI (p 101)



1. VIEW OF A TRENCH (p. 103)

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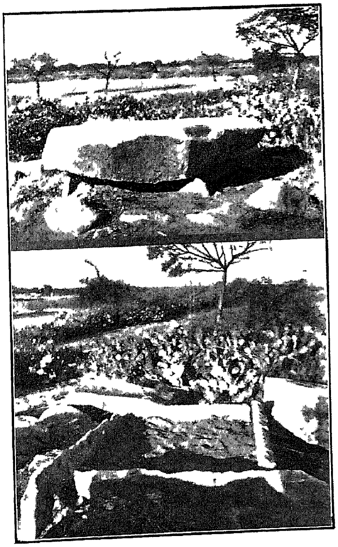
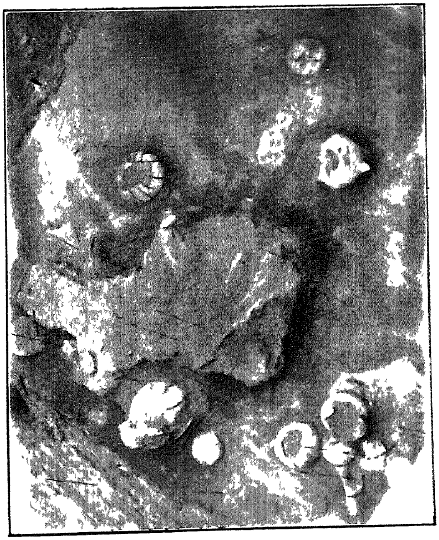


3. A CROMLECH WITH AND WITHOUT THE CAPSTONE (p. 107)



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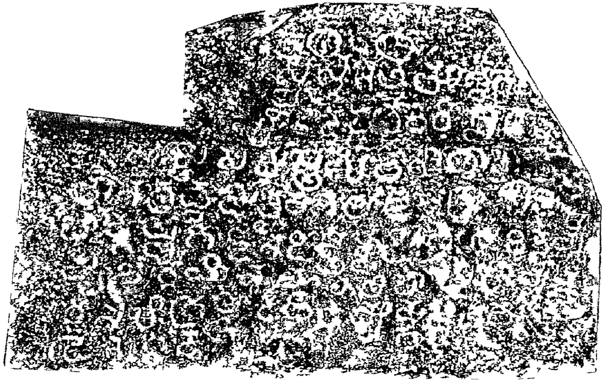
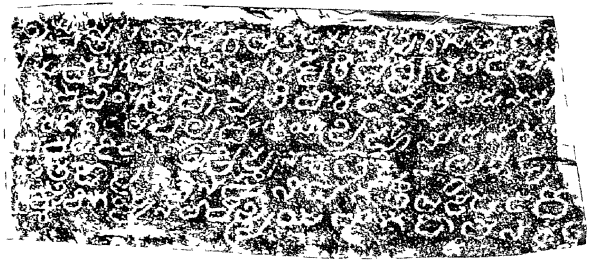


2 LITHIC RECORD FOUND AT HONNAVARA (p 171)



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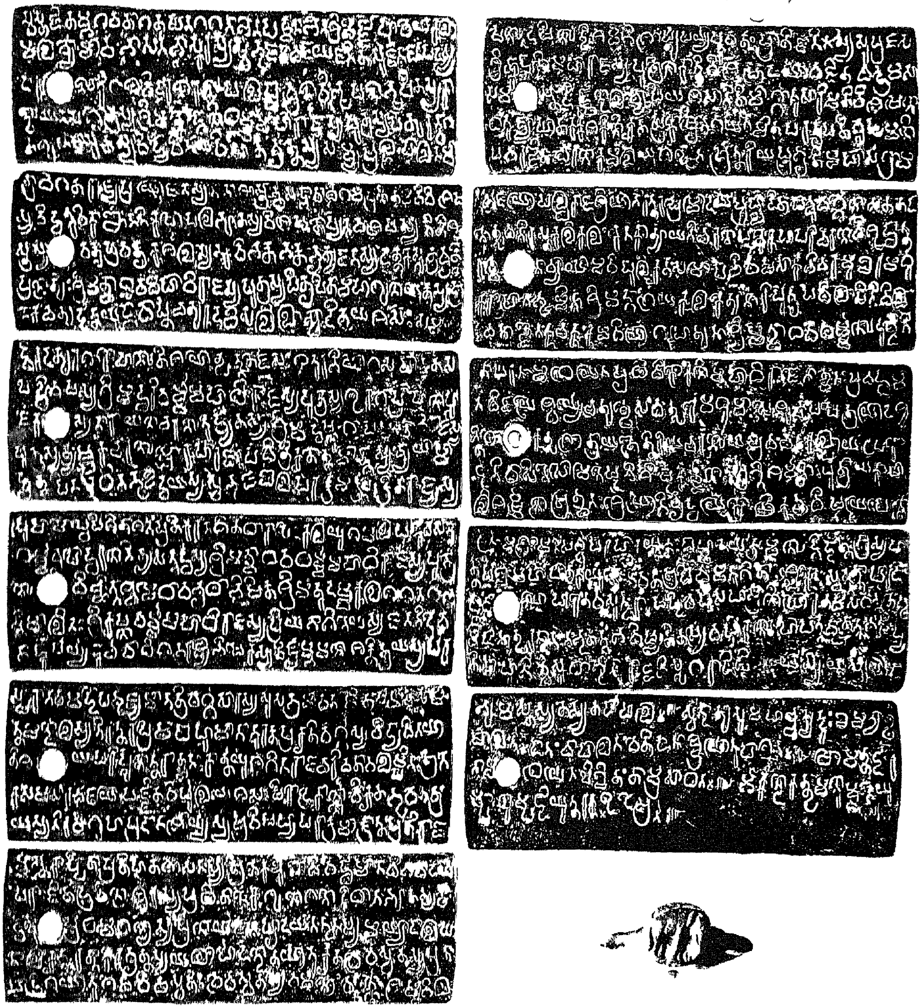
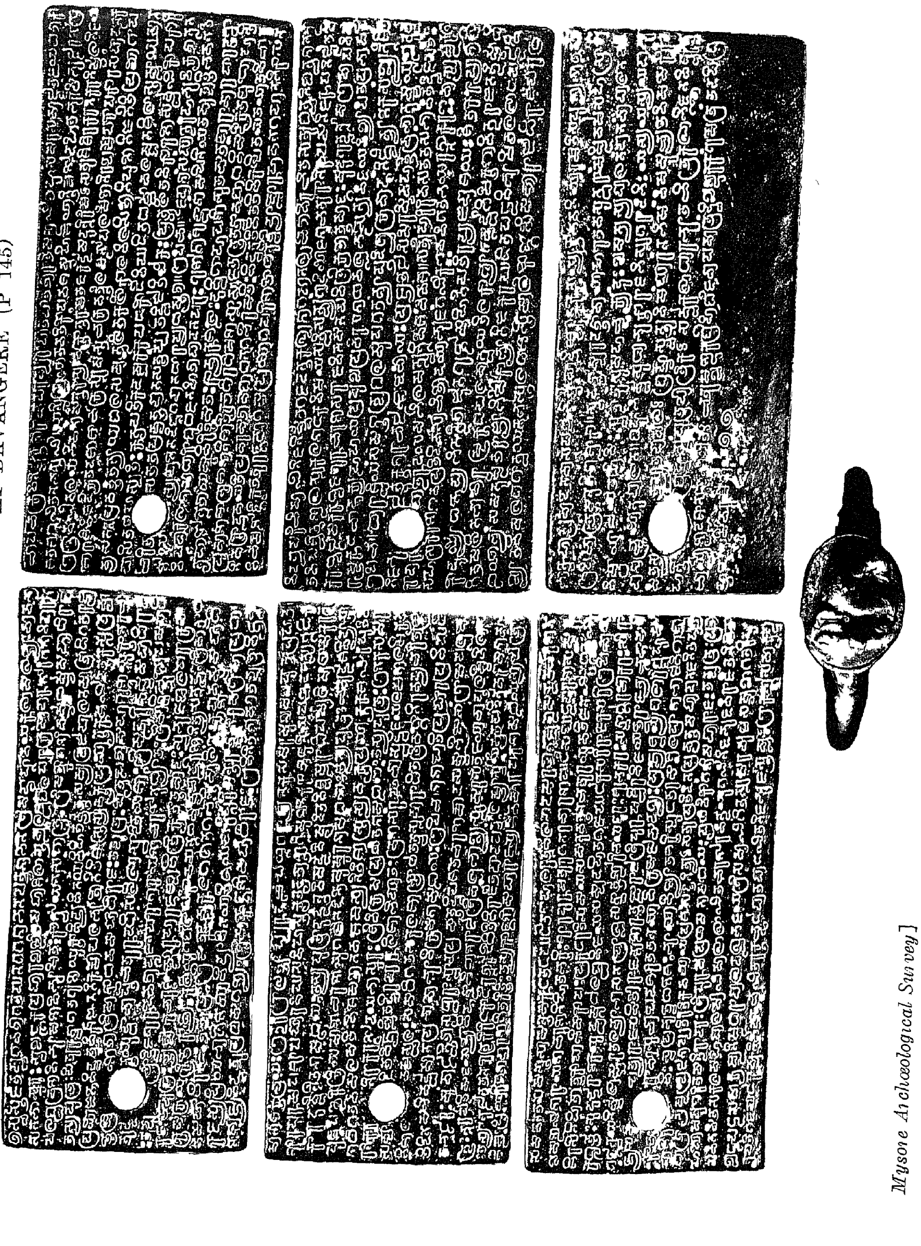


A GANGA COPPER-PLATE FOUND AT DAVANGERE (P 145)



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COPPER-PLATE GRANT OF THE GANGA KING, RACHAMALLA I (P 208)

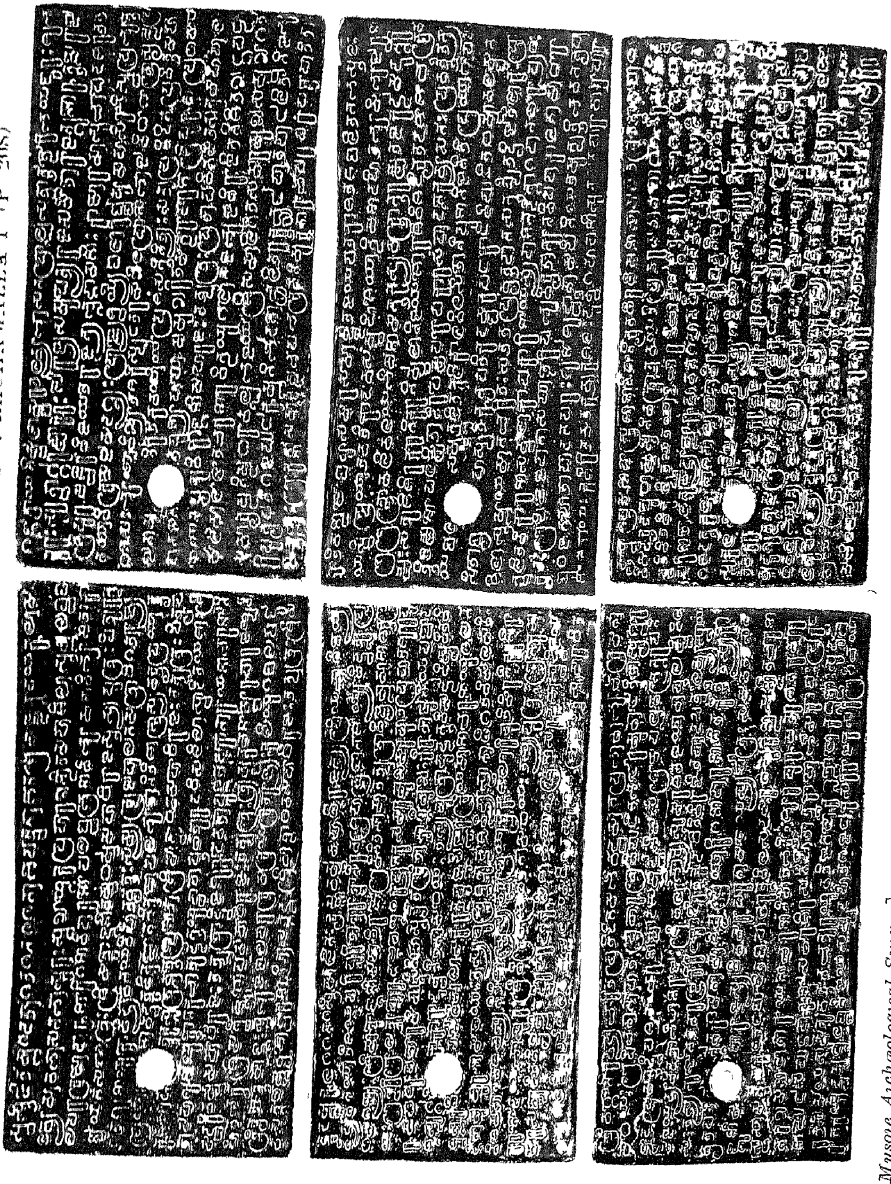

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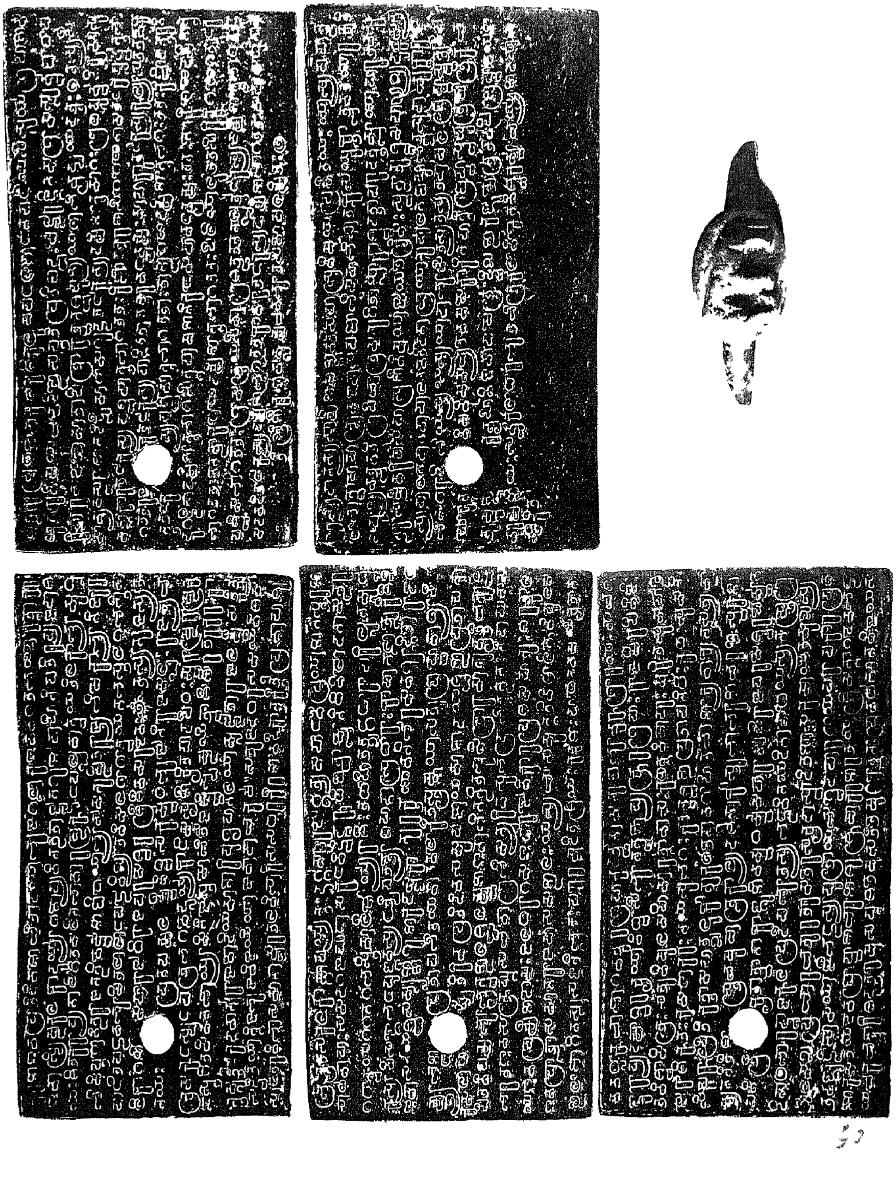
PLATE XX

COPPER-PLATE GRANT OF THE GANGA KING, RACHAMALLA I—(CONTD)



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